Compendium Medicinale:

OR, A BRIEF

SUMMARY

OF THE

Original CAUSES

OF MOST

Diſeaſes in Human BODIES,

WITH THEIR

SYMPTOMS and METHOD of Cure.

AS ALSO,

An Uncommon ACCOUNT of the ORIGIN of PLAGUES, and other Malignant Diſorders; with the moſt Approv'd and Effectual REMEDIES for the ſame.

By *J. H.* Chym. & Pharm.

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THE PREFACE.

Courteous Reader,

HAVING, for ſome Years paſt, made a *Collection* of the many *Cures*, with which it has pleaſed GOD to bleſs my Endeavours; and my *Manuſcripts* lying Scattered up and down, out of all Order, I was perſuaded to digeſt them into ſome Method, and to publiſh them to the World, for the common Benefit of Practitioners. This is now effected, in ſuch a Manner as you ſee, I having delivered in few Words the Subſtance of large Volumes; and tho not in ſo polite

Expreſſions as I could wiſh, yet I ought to be excuſed in that Point, as being a meer Stranger to the *Engliſh* Language. Such as it is I leave it to Your Candid Reception.

I have, in this little *Compendium*, exhibited the Subſtance of many Years Experience, that the World may ſee upon what my Practice is founded; and that it is nothing like that of *Quacks*, who, having got half a Dozen *Receipts*, ſet up for *Doctors*, and impoſe on the Publick their *imperfect Recipes* for *Univerſal Medicines* in all Diſeaſes.

It is true, in many of the *Recipes* I have not ſet down the exact *Doſe* or *Quantity*, for this Reaſon, becauſe there is ſo great Difference in *Conſtitutions*: but an ingenious *Phyſician*, *Apothecary*, or *Chirurgeon*, will eaſily know how to apply them rightly. I have alſo written moſt *Medicines* in *Latin*, which I did on purpoſe to prevent *Old Women* and *ignorant*

rant *Pretenders* from doing Miſchief.

In page 2, 3, 4, 5, *&c.* I have treated of the firſt Beginning of Man from the very *Embryo.*

And pag. 20, 21, 22, *&c.* I have told You the *Primary Cauſe* of moſt Diſeaſes; as that they have their Seat and Exiſtence in the very *Principle of Life* firſt, before they afterwards become Corporeal and aſſume Matter, *Viſcous*, *Bituminous*, *Slime* and *Phlegm*, which cauſe Obſtructions, Sickneſs, and Health.

In p. 42, I have told you likewiſe that there were other Diſtempers, which proceed from Earthly groſs Mediums, as by inordinate or ſuperfluous *Eating* and *Drinking*, *Fretting*, *Grief*, *Trouble*, *Fear*, *Watching*, *taking Cold*, &c. and that many thouſand Accidents may contribute to the Deſtruction of *Men*, which likewiſe take their Seat in the *Stomach*; and carry their Venom by the Circulation into the *Blood*, from thence to other Parts,

which cauſe *Pains* there, and thoſe *Diſtempers* which may eaſily be Cured by other Proper *Mediums*, as by *Purging*, or *Letting Blood*, or by Evacuation or Cleanſing the Parts through the *Emunctory Veſſels*, where they happen to be troubleſome.

I have told you in pag. 39. If the Diſeaſes are *above* the *Diaphragm*, that they are to be carried off by *Vomiting*, if *below* the *Diaphragm*, by *Stool*.

All the *Principal Parts* will ſhew by their different Symptoms when they are indiſpoſed. The *Stomach*, by having no Appetite; The *Lungs*, are troubled with Coughing; The *Spleen* has Stitches and Swellings; The *Gall* diſcolours the whole Body; The *Liver* ſhews its Illneſs by the Terms, too much or too little; The *Kidneys* create the Stone and Gravel; The *Bladder*, has Pains in making of Water; In the *Inteſtines* are felt Pains and Obſtructions, *&c.*

In the 2*d* Part pag. 59, I have ſet down

down the *Method* to Cure them, having first begun with the *Head*; and so through all the *Principal Parts* of the whole *Body*, as the *Liver*, *Lungs*, *Kidneys*, *Heart*, *Stomach*, &c. There you will find *Medicaments* enough for the *Cure* of many thousands of *Distempers*.

After I have gone through all the principal Parts of the Body, I have set down the Cure of other *Diseases*, as *Gout*, *Rheumatism*, *Psora*, *Lepra*, &c.

In Ch. 1. p. 43. You have an Account, how *Chilification* is performed. And in Ch. 3. p. 49. I have likewise given you an Account of the whole Structure of Man; because every *Physician*, *Apothecary* and *Chirurgeon* ought to know how we are composed, or else he can't give a right Judgment where a Disease lies. There is no Necessity to know, how many Hairs grow in a Man's Nose; but there is great Occasion for a Practitioner to understand

Pharmacy and *Chymistry*, which will lead him to the *Compleat Theory*, and then he may expect Success in his Practice. By *Pharmacy* he must learn the *Materia Medica*; and *Chymistry* will instruct him to prepare the *best of Medicines*; to separate *purum ab impuro*, and make the *Fixt*, *Spiritual*, and *Volatile*; and the *Volatile* to fix *cum Conservatione formæ Vegetativæ*, *cum Rebus Radicalibus sui proprii generis*.

By that Composition you can do every thing that belongs to *Philosophy* or *Chymistry*, if you do but indeed understand it; especially if you will produce *Medicines* out of a Subject where good *Medicaments* are to be naturally had, as in *Antimony*, *Sulphur*, *Salt*, *Vitriol*, *Metals* or *Minerals*. But you must know, that all *Metals* must be reduc'd to *Mineral Salt* again, before they give their *Essence*, and then at last *cum Rebus Radicalibus sui proprii generis ad Liquidam substantiam*. These are but few words, but of great Concern,

and

and they are only understood by Artists: *Nam tota Chymia, Alchimia, Pharmacia fusoria, huic subjecto tot sui effectus debent, ut absque sale nihil perficere queat Artista; hinc salia artis rectores dicuntur & sunt quasi totidem Naturæ (siqua est) instrumenta ad perficienda illa, quæ hominem stupore induere possunt. In Re & Praxi Medica usu veniunt Sal Acidum, Alcali, Volatile, Alcali fixum salsum, Acidum adstringens, Acidum Amarum, Acidum dulce*, &c. Of all which you shall hear more at large in my Third Part, where I shall treat of *Medicines in general*, and which I once design'd to be annex'd to this Book; but finding it would swell to too big a Bulk, I publish this alone, intending it as a *Vade Mecum* or *Pocket-Companion*, to put one in Mind what *Medicaments* are proper for every *Distemper*; because it is impossible to keep always so many thousand *Medicines* in ones Head.

Any *Physician*, *Apothecary*, or *Chirurgeon*,

rurgeon, or any other that underſtands *Phyſick*, will find the Benefit of it, to whom I hope it will be acceptable; I am ſure it will be ſerviceable.

If this meets with Encouragement, the *Third Part* ſhall be put to the Preſs forthwith; which will contain moſt *Chymical Medicines*, made as before-mentioned.

I am very well aſſured, that no *Medicine* in this World, can go beyond my *Panacea Auri Vitriolacea*, *Narciſſa mea*, *Tinctura Aurea*, *fixa & volatilis*, in all *Diſeaſes*; whether *Malignant* or *Acute*, as *Leproſy*, *Rheumatiſm*, *Pſora*, or *Morbus Gallicus*, &c. it cures inſenſibly, by Altering the *Acid* or *Acute Juice*, in a few Days time, which is almoſt Incredible to thoſe that have not Experienced it.

For my own part, I am reſolv'd to follow the Dictates of *Reaſon*, that only and ſure Ballance given me by the

the Almighty God, to prefer what may be moſt for our preſent and future Good.

I acknowledge, that I have been brought up in *Pharmacy*, *Galenical* and *Chymical Philoſophy*, but will not renounce the Truth for the Sake of one, or in Favour of the other. I am obliged to our *Predeceſſors* in *Galenical* and *Chymical Philoſophy*; therefore in a great Meaſure I honour *Galen*, *Hippocrates*, and *Paracelſus*, &c. having a due Eſteem for all thoſe who profeſs themſelves their Followers; and ſhall always ſtudy ſuch Ways as may promote Health, Life, and Happineſs.

JOH. GEORGE HANSEL,
Chymic. & Pharm.

From *Denmark-Street*, over againſt St. *Giles's Church*, June 15. *A. D.* 1714.

ME-

AD AUTHOREM.

INsignem laudem & spolia ampla tulere medentes,
Primitus uti Ætas Aurea Ver ageret.
Hippocrates primum cum viveret atque Melampus,
Alter Apollineæ gloria prima Scholæ:
Asclepique Nepos, Podalirius, ultima meta,
Et veras laudes & spolia ampla refert:
Inde Galenus opes, Romana notus in Orbe,
Impiger, & multa prole beatus, obit:
Hinc Græcas lustramus opes, Arabumque priorum
Divitias, illas Memnonis aura refert.
Quam benè tunc Medicæ per vos valuistis Athenæ,
Quam benè divitias contulit omnis Arabs.
Aurea tunc fuerant præclaræ tempora Vitæ;
Et medica juvenis quisque valebat ope.
Attamen ut mediis venit Paracelsus ab umbris,
Portentum ingenii, monstrat ubique sui.
Ille sua cunctos homines dementat in arte,
Primus ut Alchymici duxque decusque chori:
Discipulus tanti exornat post fata Magistri
Omnis, opus, multâ totus ab arte potens:
Delicium Chymici fuit hic Helmontius orbis,
Cui dedit omnigenum Phœbus Apollo decus:
Ille Deo, Medicâque potens Podalirius arte,
Exornat munus, quâ patet usque suum.
Ille decus Mundi, Phœbique peritior oscen,
Æternaturâ Pharmaca datque manu:
Sidera sunt testes, assurrexistis alumno
Sidera, Phœbeæ conscia signa manus:

Sed venit ad metam per vos Medicina ſupernam,
Ut querimur tantas nunc periiſſe dapes:
Phryx ſerò ſapit, & ſerò reſipiſcimus omes:
Mechanicæ colimus monſtra dolenda Scholæ.
Organon haud animam ſed corpus fecimus ipſum:
Quàm piget indignæ tædia terer moræ.
O utinam poſtquam veteres periiſtis Athenæ,
Mechanici pereat factio, fœxque gregis!
Moribus antiquis res ſtat novaque fideque:
Moribus utque fide res nova ſitve vetus:
rnis ut in libro priſcas Hanſelius *artes*
Promat, & antiquæ tædia grata ſcholæ.
Vivit in hoc ipſo Podaſirius *atque* Machaus,
Quidquid Roma vetus, Græca vel Attbis habet:
Sedulus agnoſcit tantum Theophraſtus *Alumnum:*
Neſcit & huic ſimilem vel genuiſſe parem.
Hic Sulphur vivit, Sal, Vitaque Luxque ſophorum,
Vivit Aroph, Medicæ gloria prima Lyræ:
Elixirque Deûm; quoque ſubdita flamma, Pyrites,
Vitrioli primus, ſicut & orbis, amor:
Hoc Medicamento vel calculus ipſe peribit;
Calculus inſidiæ gens hominum! ipſe tuæ;
Vivat & ad ſeros tendat tua fama Nepotes,
Quod facit Hanſelii *provida cura manus.*

M. M. M.

THE

MEDICINA BREVIS HANSELII.

PARS PRIMA.

The Introduction.

THE Omnipotent GOD, (a Being from all Eternity) Created out of *Nothing* a *Terraqueous Globe*, consisting of *Matter* and *Form*, which is the *Major Mundus*; out of which he was pleased to make *Man*, and give him an *Eternal Breath*, and the *Light of Nature*, with a *Free Will* to chuse Good or Evil, and, as a Consequence of this, Creatio.

after the Dissolution of his Body, he must give an Account of his Actions: for his Good Actions he will receive Eternal Joy; and for the Evil he has committed, Eternal Misery.

Generatio. And of this Man's Rib, the Infinite Wisdom was pleased to make *Woman*, and give them both Seed for *Procreation* (or *Multiplication.*) So was Man first made out of *Matter* and *Form*, which is *Water* and *Earth*; and by separating the *Water* from the *Earth*, he furnished the *Matter* and *Form*, which are the *Major Mundus*, two belonging one to another; and other two, as *Air* and *Fire*, (which likewise belong one to another) were the Enlivening or Vivifying Principle.

The *Matter* was not Perfect without the *Form*; so by God's Ordinance these being united, the *Form*, receiving *Motion*, came then to Perfection, the *Matter* and *Form* got Life by *Motion*, and *Air* was the first Causer of that *Motion*; so was perfect Maturity caused by a convenient *Heat*, thus was the *Earth* brought to *Fertility*: by the *Air* it was opened and became porous, by *Motion* it was fitted for Generation.

Then, all things being finished, God allowed an *Imagination* or *Speculation*, with

with a *Free Will* or *Deſire* (as you heard) of producing *Seed* for Procreation, which is *Matter* and *Form*; ſo *Seed* comes firſt from *Speculation*, the *Speculation* creates a *Deſire*, the *Deſire* an *Object*, the *Object* inflames the *Deſire*, and this is naturally follow'd by the *Action*, ſo what he wills he does; without this no *Seed* is brought forth, and *Nutrition* helps that *Generation*; ſo is *Seed* generated, which before could not be ſeen. And as it is in *Man*, ſo is it in *Woman*. So that *Nature* is not the *Occaſion* of *Seed*, but only the *Object*, (as ſome falſly imagine, and think to make *Seed* in Woman) which is only an Imagination of the *Object*; becauſe *Speculation* and *Fancy* are the Parents of *Seed*, and not the *Nature* of Man. Then the *Sperma*, or *Liquor Vitæ* lies ſtill, diffuſed through the whole Body, till it is kindled, through the *Imagination*, by the Object: And the Infinite Goodneſs has given the *Liquor Corporis* ſuch a Virtue when it is inflamed by the *Fancy*, that is, comes to *Sperma*; and ſo the *Imagination* is productive of *Seed*, which cannot then come *naturally*, or from *Nature*; and if the *Fancy* of Man be naturally inclined to *Anger* or *Covetouſneſs*, it makes the whole *Body*, or *Man*, ſo alſo. If now the *Seed* proceeds only from the *Object*, and is

Nutrit

not material, then *Sperma* is nothing but *Egestio Humoris* and not *Sanguinis* (as you will hear when I come to treat *de Spermate*) so it cannot be *Seed*, but *Superfluity of Nature*, in which no *Seed* is, tho it be emitted with Pleasure, because Pleasure is occasioned by *Heat* belonging to the *Arteries*, and of *Egestion*, which is caused by *Speculation*; so that Man's *Seed* is but half a *Seed*.

THEN God has ordain'd that *both* Seeds should be united into *one*; and if those *Liquores Vitæ* are inflamed together by the *Fancy*, then it turns to *Seed* of another Man, because it is in *Man* and in *Woman*. This *Liquor Vitæ* is a *Liquor*, and remains such, and not *Seed*: but it comes to Seed, because it lies dispersed in the whole Body, and may be termed a *Future Man*, which can be compared to nothing more like than a Shadow on the Wall, which comes *of* a Man, and forms it self after him.

THIS *Liquor* is the *Microcosm* or *Little World*, and has Substance and the Frame of the whole *Body*, but has not the *Soul*, it still takes its Life from the Body, and is in Man's Body, as one sees himself in a Looking-glass, without Disturbance.

Now the *Sperma*, which comes out of the *Vaſa Spermatica*, is an *Egeſtion* of the *Liquor Vitæ*, which puriſies it ſelf from it, like the *Stercora* of *Food*, and the *Sperma* it ſelf has no *Puriſication*, except it be inflamed of the *Object* to *Seed*, (as is ſaid before) and when it is inflamed, then the *Egeſtion* turns in the *Vaſa Spermatica*, and keeps the *Seed* in it; becauſe out of the *Sperma* nothing is generated, but the Form of the *Liquor Vitæ*. Now, as the *Man*'s Seed is but *half*, and the *Woman*'s alſo but *half*, theſe two conjoin'd make *one entire*; and in the *Matrix* is an attractive Power that draws the Man's Seed (as a Load-ſtone does Iron) and opens it ſelf at the ſame time as the Seed is generated; which all proceeds from the *Object* and *Fancy* that is uſed, and draws it from the *Heart*, *Liver*, *Spleen*, *Bones*, *Marrow*, *Arteries*, *Muſcles*, *Blood* and *Fleſh*, and in ſhort from all that compoſes the whole Body, and is all but *one Seed* or *Sperm*. *Sperma.*

Now, if any ſhould ſay it comes *naturally*, and not from the *Object*; I ask them how it is poſſible for a *Man* or *Woman* to be fruitful, if the attractive Power of the *Matrix* be not naturally there, when it is occaſioned by the Object? or how can the *Seed* come to that

place? I am certain, without this there can be no *Fœtus*; for if a Child could be begotten without the *Matrix* attracting the *Seed*, then the *Matrix* would be with Child every day, but you see it is not so.

But if the *Matrix* draws it to the proper Place, then it is a compleat *Microcosm*, and there is every thing that belongs to a Man, except *Life*. If the *Matrix* draws twice, there are two Children begotten; and the Child has the neareſt Reſemblance to the Perſon whoſe Seed is ſtrongeſt; if the Male's Seed comes firſt, the Produce of that Generation is a Male, if the Female's a Female. Now, a Woman with Child will have Seed, if ſhe has the Object; but then ſhe has not the attractive Power, and the *Menſtrua* are an *Egeſtion* of the *Matrix*.

Thus is *Generation* perform'd, and it dreins the Body of its Superfluities, juſt as the Stomach draws out the Excrements or Superfluities daily: For the *Menſtrua* are nothing but *Stercus*, and not *Flos* or *Flowers*; ſo *Urina* is *Stercus Renum*, and *Phlegma* is *Stercus Capitis & Cerebri*. And if the *Matrix* ſhould attract an uncommon Seed, then a *Monſter* is produced.

God

GOD hath appointed *forty Weeks* as a limited Time before the *Matrix* gives over its Office; then the Material come to *Natural*, which brings it to a *Corpus*, as *Fleſh*, *Bones* and *Arteries*. It is now no more *Seed*, but *Fleſh* and *Blood*; then afterwards the *Material* and *Natural* give over, and leave it to the Almighty Power of God to give him *Life*, which is ordained by the Nature of Man from God; and grows ſo long till it arrives at full Strength, and then it receives *Sprit* and *Soul*: For as God is a *Trinity of Perſons*, ſo, after his own Image, has he created in us a *Corpus*, *Spiritus* and *Anima*, or *Body*, *Spirit* and *Soul*; the *Anima* is ſent from *Heaven*, the *Spiritus* is produced by the *Air*, the *Corpus* is from the *Earth*; firſt, *Corpus*, or the *Body*, is nouriſhed by the four *Elements*, which is naturally by eating the Fruits of them of which we have our Life and Nouriſhment, and likewiſe our Death; of the which four *Elements* we receive the nobleſt and the ſubtilleſt Qualities which are in them, they being all mixed in the ſame *Subſtance*, becauſe no *Element* is ſingle, for where-ever you find one they are all there with it. I never yet ſaw or could find a ſingle Principle, but all Principles, as *Salt*, *Sulphur* and

Corpus.

Spiritus.

Anima.

Mercury, or what we may call 'em, are all in *one*; let any one ſay what they will againſt this, all that they can prove is, that they do not underſtand the *Nature* of *Principles*, or do not know what they ſay.

Media Natura. Now, theſe *four Elements* are united in one Subſtance with the *Media Natura*, or *Middle Spirit* which is in Man, becauſe the *Spirit* is in all the *Elements* of this Univerſal World with the *Middle Nature*, and is an inſenſible *Spiritual Fire*, which is *Sperma* and *Natura generativa*. An *Element* of the Nature of *Air*, and *Spirit of Life*, takes and gives *Life* unto all things under the *Sun*, is *warm* and *moiſt*; then every thing that is of a *generative* Faculty muſt be *moiſt* and *dry*, and the Subſtance of our *Humane Nature* and *Sperma* is a *hot ſpermatic Moiſture*, of natural *Affection* and *Deſire* (as you heard before) with *Man* and *Woman* is ſeparated, and in both their *Subſtances* is *Man* and *Woman*, *Materia generativa*, and ſo one generates another, and ſo ſoon as it is done the *Man* is again *produced* for himſelf, and alſo the *Woman*.

Natura Generativa.

When theſe *four* Elemental things come together, a Miracle is generated which few in the World do underſtand, who

who know not the Elemental Operation of Nature, or what Virtue is contained in it; and therefore it is a common Proverb, *Man is made of Earth, and muſt thereto return.*

It is true, God hath made *Adam* of Earth, but we are made in another Degree, which is in a *Generative* way; therefore now we are generated of *Man*, and not from *Earth*, but the Original of our Being is from the *Four Elements*, and the Compoſition of our Humane *Corpus*, or Body, is of the fineſt and moſt ſubtile Parts of the Four Elements, which have the ſame Subſtance in them; whereof God made *Adam*. Therefore are we likewiſe, by the Influence of the Four Elements, ſubject to ſeveral Diſeaſes, (which is the occaſion of this Little Book I have written, and have called *Medicina Brevis*, becauſe I have ſtudied to make it as ſhort as poſſibly I could.) And as we are compos'd of the Four Elements, ſo muſt we again be diſſolv'd by them; then every thing that is under the Sun, which is of the *Four Elements*, ſhall again be diſſolv'd, becauſe God kills and brings again to Life; and God has ſaid every thing ſhall vaniſh, except his *Word*; God's *Word* is true, and will be to all Eternity.

Now

Now the *Middle Nature*, which makes all things under Heaven, doth also break, spoil, or corrupt them again; which is the Reason that all the Sublunary things are corruptible, but the Heavenly remain for ever, which is his *Word*? by which every thing, both in *Heaven*, as *Stars*, *Planets*, and the Four *Elements*, and whatsoever is on *Earth*, is created, and shall be dissolv'd and pass away, but his *Word* shall be liable to no such Change. And when the *Matrix*, which is *Sperma* in the Body, is Coagulated to a Mass; then the Almighty God has bestow'd upon it a Three-fold Gift, the first is the *Form* of his Image, which is *Corpus*, and is a Medium between the *Soul* and the *Spirit*, and our Body is from the Four Elements, and not of Earth only, but a Retinacule of the Elements, and *Spiritus*. Afterwards God, out of the Love which he has for us, sent an *Angel* to the Woman, with a Soul, *which is receiv'd about Forty Days* after the *Corpus*; and infused the Soul into the *Corpus*, and that *Corpus* is created to Life. And the Soul takes with it the Spirit of the *Air*, which is the Life of the Flesh, and the Nature of the Elements, of all the Perfect and Imperfect Beings which are under Heaven, which *Spirit* is likewise in us, because

we

we are compounded of the Four *Elements*. Then the *Spirit of the Air*, is the Guide and Life, and a Retinacule of the Four Elements; because without the Spirit, can no Thing be in Use or Being; now because the Soul joins the Spirit to the *Corpus*, this is the Reason that both are of a Spiritual Nature, and are one Thing, as from *Air* and *Fire*, both alike, as you heard of the Principles, and therefore take one to another, and with the other are subject to the Other, to know where they two both should be; and the Spirit is the *Medium*, which joins the *Anima* and *Corpus* together, and after Death again are separated; then the Spirit is *Corruptio*, an Element of the *Air*, or *Breath* of Man's Soul, and is the Noblest of all the Elements, which is a Being of *Air*, of which *Angels* are made, and the Life of Angels is from God himself, because what comes from Heaven returns thither again; and thither mounts the Soul, if it follows not too much the Desires of the Spirit of the Flesh; but the Spirit remains under Heaven, (or without Heaven) because it has a Love to the *Corpus*; and the Spirit is ordained from God, to be under Heaven, and therefore must remain so; because the Spirit

is

is the Soul of all perfect and imperfect Beings, which are under *Heaven.*

THIS Spirit is pleas'd with the *Corpus*, and ſays, Oh *Corpus*! thou haſt given me a Noble Eſſence, I have ſeen God in the Sacrament, through the *Anima*; becauſe God hath endu'd the Soul with three *Potential Virtues.* The Firſt is *Underſtanding*, the Second *Memory*, the Third *Free-will*; and theſe Three are in the Soul, and the Soul is of thoſe Three; and with the Soul can we diſcern all Secrets in Man, if ſhe is not diſturb'd by the *Corpus* (the Soul brings a Man Eternal Joy or Burthen; then God has given her Underſtanding, Wiſdom, and *Free-will.*) If the *Corpus* is glutted with which too much Meat and Drink, the Underſtanding of the Spirit is Corrupt or Decreaſed, which the Wiſe *Baltenius* did very well obſerve, ſaying, you muſt put your Light (*viz.* your *Soul*) in a clean Glaſs (viz. *Corpus*) which is not over-loaden with Eating and Drinking, ſo may you diſcern the Secrets and Wonderful Works of God Almighty; if the Underſtanding be Subtile, it can likewiſe apprehend Subtile Things, ſo God beſtows his Gift according to every one's Deſerving, and gives each according to his Complection of Nature;

then

hen the Stars above govern our Body, hrough the Spirit, according to his Diſcerning or Underſtanding, to what he s capable of doing, becauſe the Influence of Heaven works always upon the Spirit of Man; of which you ſhall hear more when I come to ſpeak more particularly of their Influences, and to ſhew what Diſeaſes and Malignities they cauſe; then they produce in us two ſorts of Diſeaſes: The Firſt are called *Spiritual*, or *Univerſal*, as you will hear in its Place, proceeding from the *Influences*, *Fancies*, *Anger*, *Sorrow*, &c. Theſe are called *Spiritual Diſeaſes*, becauſe (as *Paracelſus* calls it) that *Humidum Radicale* is diſturb'd, and are call'd *Particular Materials*, which muſt be Cured through the *Emunctories*. The other Diſtempers are *Accidental* ones, and happen to Humane Bodies from immoderate *Eating*, or *Drinking* Bad *Meat*, or *Drink*, Hunger, Thirſt, Heat or Cold, or other Inconveniencies which our Bodies are expos'd to: which bring many Diſeaſes; which plainly ſhews that Men upon Earth, as well to Good as Bad, in one Point are Created; therefore are we ſo Variable and Frail. But if the Spirit, with the *Anima* and *Corpus*, and the Four Elements are Clear, then is the Body in Health; by the Foulneſs of the Elements Man's

Man's *Death* is cauſed. Now ſince the Spirit is a Private Enemy to the Soul, therefore we muſt take great Care that the Spirit brings not the Soul to Eternal Deſtruction; the Spirit therefore is a Corrupter of the *Anima*, becauſe he proceeds from the Element of the *Air*; and from it comes Sin in the Body, becauſe he hateth the Soul, and raiſes Sin in the Body, and ſays to the Soul, *I will bring thee to Eternal Deſtruction*, therefore we muſt not follow the Spirit of the Fleſh, if we do, it will ſeduce the Soul, and bring it at laſt to Eternal Deſtruction.

Separatio. And when we Die there is a Threefold Separation; the Firſt is the Separation of the *Anima* from the *Corpus*. The Second is a Separation of the *Spirit* from the *Corpus*. The Third Separation is of the *Spirit* from the *Anima*. Now the Query is, whether the *Spirit* with the *Anima* goes to *Heaven* or not, or ſhall remain under *Heaven*? but if the *Spirit* with the *Anima* are penitent before God, then the *Anima* (or *Soul*) is purified with the *Spirit*, and if the *Soul* is purified ſhe goes to *Heaven*, and the *Spirit* remains *in medio* (or in the *Middle Region*) as in the *Air*, and the *Body* in the *Earth*, and ſo every thing returns to its own place.

or which Reaſon, the *Spirit* cannot go ith the *Anima* to *Heaven*, for it is of e Element ot *Air*, which we daily re- ive through our Lungs (which are ke a Pair of Bellows) which mixes it lf with the Blood, and makes the Cir- ulation in the Heart, and through the *yſtole* and *Diaſtole* is ſent to all the Veſ- ls, and continues its Circulation till it returns to the Lungs again, where it eceives freſh *Air* or *Spirit*.

THEREFORE muſt the *Spirit* remain elow or in the *Middle Region*; and at he laſt Day ſhall the *Soul* and *Body* be re- nited, and the *Eſſential Fire* ſhall aſcend o *Heaven*, the *Generative Nature* ſhall be aken away from the *Earth*, and the *Ma- erial Fire* goes to *Hell*; then there will e no more *Sperma* in any (*Corpus*) *Body*, nd we ſhall bring forth no more *Fruit*, ecauſe the *Elements* are no more in be- ng, but are all in a *Clarify'd*, *Coagulated*, *Chryſtalline Corpus*, and this *Chryſtalline Earth* we ſhall have, muſt come from *Heaven*, which will be an *Earth* very dif- ferent from that of the *Elements*; then will the *Soul* and *Body* be united for e- ver, and will rejoice and remain toge- ther, and be glad that the *Spirit* is ſepa- rated, and there will be a Glorious and Eternal State for all thoſe that have not

follow'd

followed the *Spirit* and *Fleſh*; to whic
Happineſs, God ſend us all for Chriſt
ſake. *Amen.*

But to return to the *Generative Pa*
I'll give you another Demonſtration.
told you that *Seed* is not *Natural*, b
proceeds from the *Object*; and you hear
before that we are compos'd of the Fo
Elements, which are Corruptible. No
the Individuals being Corruptible, Go
by his Power order'd, out of Pre-exiſte
Matter, the Production of New Indivi
duals, like the former, and of their ow
Species, that when the Firſt are diſſolv'
the Species may be preſerv'd; and
from one to another as long as the Wor
endureth. And this *Generative Pow*
is lodg'd particularly in the Seed of *Ma*
the *Feminine Seed is a Limpid Liquor*, co
tained in the little *Ova*; or Eggs whic
are found in the *Teſticles*, deſigned fo
that Uſe from the firſt Creation; an
contains in it ſelf an exact Reſemblanc
of an entire Humane Body, making u
a Lively Repreſentation, communicates
Particle of it ſelf unto the Blood, tha
circulates through the Parts, and th
Blood carries all their *Ideas* to the *Te-
ſticles* (as I told you before, by the Spe
culation of the Object) where they are
gathered together, diſpos'd into the ſame
Order

Order of the Parts they come from, and are in Women's Bodies ſo united into an entire *Idea*, becauſe (as you heard before) one of them was but *Half* a Seed, but when they come together make *one* compleat, which is incloſed within the Tunicles of the *Egg*.

THIS moving *Vital Spirit*, or *Liquor*, is the Principle of all *Vital Action*, and the Mover of all *Seeds*; without this they are Barren, they can't unfold themſelves; as you heard in another Place, if the *Matrix* does not draw) and this Spirit is too weak in *Feminine* Seed, for it can't accompliſh the *Evolutions* of the *Ideas*, except it be ſtrengthned and actuated by the more powerful *Spirit*, of which the *Maſculine* Seed is impregnated, without which the *Feminine* Seed is not Fruitful (it being but *Half*) unleſs its weak *Spirits* are corroborated or agitated by Conjunction with the *Maſculine*. Nor can the *Maſculine* Seed alone produce a *Fœtus*, till its confus'd *Ideas* be reduc'd into due Order by the Conjunction of the *Feminine*; therefore the *Maſculine* muſt be Injected (or draws it ſelf into the Womb, if the Woman is not Barren,) whence it emits a Seminal and Vitual Spirituous Exhalation through the *Tubi Fallopian* into the *Teſtes* or *Ovarium*, where one (or more)

of the *Eggs* being impregnated with this *Exhalation*, and fecundated thereby, is thruſt out of its Place, and falls into the Extremity of the *Tubus Fallopianus*, which conveys it to the *Womb*; although theſe two *Seminal Spirits* are now united into one, yet this is not enough for the *Evolution* of the *Ideas*, till it be excited to *Motion* by *Heat* of the Womb; then it begins the Evolution of the *Ideas*, by coagulating the Approximated Aliments into a Subſtance agreeable to the particular Ideas. This Appoſition of the Elements, and gradual Evolution of the *Ideas*, begins at the firſt Conception, and continues till the Body has attained the full Stature, that is, a perfect Evolution of the *Ideas*, and when the *Ideas* are not capable of any further Evolution, the *Growth* of the Body muſt ceaſe; ſo *Generation* proceeds from *Nutrition*, with the Object (or *Ideas*) or the *Appoſition* of the *Elements* and *Evolution* of the *Ideas*, whilſt they are yet inſenſible: And *Nutrition* is a continued *Generation* (from the *Object*); for the ſame *Spirit*, guided by the ſame *Ideas*, that applies the Elements to every part, both in and out of the Womb, and the immediate Elements of all the Parts, in both States is the ſame, namely *Blood*; but with this difference that the *Embrio* is nouriſh'd

ourish'd with the Mother's *Blood*, com-
municated to it by the *Umbelical Veins*,
rom the *Placenta Uterina*. Whereas,
fter the Child is Born, it takes its vari-
ous Aliments by the Mouth and makes
Blood of it self, for its own Nourishment,
by the Impression of the Stomach; and
we often eat offensive things, which
bring irregular Humours; then the Spi-
rit is assaulted, because the Vital Sepa-
ration and Nourishment being hindred,
the good Juices are corrupted, and pro-
duce over-much *Sourness*, *Bitterness*, *Salt-
ness*, *Tartness*, or *Harshness* (as will ap-
pear in the last Part, when we come to
Treat how they must be carried off); and
so becoming Material Evils in the Body
with the said forcible Spirit, as a Seminal
formal Power, and do from thence for-
mally act against the Life; Thus the
Spirit or *Sensitive Soul*, in Man, is the
efficient Cause of Diseases, and is his own
Destroyer. And this makes God's Word
rue, *Man thy Destruction is of thy self*;
nd our Lord is the Author of all Good,
very Tittle of his *Word* is true, for he
iever loves Evil, and so it is our own
Fault, since we have *Free-will*, if we suf-
er Eternal Punishment.

And now, if Diſeaſes and Death have their Principle from the *Living*, or *Senſitive Soul* in Man, not from Humours (or the Inequalities and Diſtemperament of them) which are only Effects of the Primary Cauſe, not themſelves Real Cauſes; and the Active forcible Spirit, in us call'd τὸ ἐνορμον, is not the Efficient, but the Effective Cauſe of Diſeaſes; and this is the Reaſon that the Irregular Humours are the Products of the Spirits Aſſaults, that they ſtop the Vital Separation and Nouriſhment, *&c.* Now a Phyſician finds nothing in Man but what is from the Four Elemental things which he is compos'd of; therefore a Man muſt Eat becauſe he is of the Earth, he muſt Drink becauſe he is of Water, he muſt have Reſpiration becauſe he is of the Air, he has Heat becauſe he is of Fire. And in that Compoſition muſt conſiſt a Phyſician's *Knowledge*, *Art* and *Myſtery*.

POSITION I.

POS. I. *The Four feigned Humours, exceeding their Natural Quality and Temperament, never are, or can be the Cauſes of Diſeaſes in Human Bodies, and all Humours, or Humid, Hot, Cold or Dry Qualities, ſuper-*

super-abounding in us, are only the Products and Effects, not the Causes or Beginnings, of any Diſeaſe. But Diſeaſes *and* Death *have their Seat and Exiſtence in the very Principle of Life, or Senſitive Soul in Man, and are Originally Spiritual, and in the Spirit, before they become Corporeal and aſſume Matter.*

EXPLANATION.

Explication.

Every intelligent Searcher of Nature, knows that there is an Univerſal *Spirit* ſuſtaining the whole Frame of the greater World, and that all *Animals*, *Vegetables* and *Minerals*, exiſtent therein, are vivified, vegetated, and ſuſtained by their own particular Spirit (as you have heard in the *Generation* of *Man*); the ſame is in *Vegetables* and *Minerals*, only our lofty Minds run too high, and do not underſtand ſimple Nature.) Which *Spirit* is Natural and Innate; and in the firſt beginning of Life communicates Spiritual Virtues and Powers (aſſiſted by the God of Nature) to every Individual, according to its Kind, for compoſing a *Material Form*, and for corroborating, and continuing the ſame (if not impeded) unto the perfect *Form* or Limit of Life. Likewiſe thoſe that Study

Nature are not ignorant, that in Man, the *Epitome* of the greater World, is a peculiar Vivifying, and Innate, Active Spirit (like to indeed, in some measure, but much more Noble than the Vivifying Spirit of all other Animals) which gives both Life and Light, in the Formation of the Infant in the Womb; and for sustaining the same, manifests its own Skill in separating the Pure from the Impure, in all Eatables, as Experience daily proves that the finest Parts of Food digested in the Stomach are separated, to the *Pancreas*, or sweet *Lacteal* Veins, and go to the *Ductus Thoracicus*, which has Valves that they can't come back to go to the *Ductus Chilificales* up the Left-side by the Pulsation of the Arteries, which press the *Chyle* up to the *Heart*, and there the *Chyle* turns to *Blood*, and the Heart sends that Blood to the Lungs, where it receives the Spirit or Air which gives Life to the Circulation, (as was observ'd before, *&c.*) This same Spirit is the Being in the very Primordials of Life in every Generation (as was before said) for every thing Generated, is generated of Seed, in its proper Matrix, formed by Nature for that End. Every Seed is a Spiritual Subtile Body, included in a grosser Body call'd *Sperma*; in proportion exceeding

Chilifact.

xceeding ſmall, if compared with the ody which contains it. This Subtile ody, or rather Spiritual Eſſence (how nall ſoever it be at firſt) by a Natural ower given it by the moſt High, beometh the active internal Agent in all odies, and is the Spirit of Life, or Senitive Soul in them, the ſole Actor, Faricator, and firſt Mover in every Action f Generation, and Corporation: for Nature conſiſts not of undetermined Matter, nor hath need of ſuch Principles; but Order and Life are their Efficient Cauſe, and every thing is empty, void and dead, unleſs conſtituted by a Vital, Spirituous Principle preſent with it. Yet ſince all Subjects contain in themſelves the Seminal Principles of Death, as well as of Life; therefore the Spirit of Life in ſome Bodies is very often invaded by them, which Invaſion, the ſame Spirit remaining entire and undiſturb'd, can eaſily Repel; but being diſorder'd by the continual Aggregation of Diſeaſes, Ideas, Ferments and Seeds, receiv'd in Meats and Drinks, it is Clouded and Perverted by it's own Error, and Fury Conceived, and becomes no longer able to ſuppreſs thoſe Diſorders without the help of Medicines, which have naturally the Power of caſting a Friendly Ray or Beam of

Light upon the discompos'd, and darkned Spirits, by which it is enabled to rectifie its own Exorbitancy, and expel what is offensive. For as Life or Health, is maintain'd by the Principle or Spirit of Life undisturbed, so Death, or a Disease its Fore-runner, is produced by the Error, Exorbitancy, or Indignation of the Spirit, with which the Principles of Death easily comply. Therefore a Disease is not a certain Distemperature of Elementary Qualities, nor bred of one of the Four imagined Humours, exceeding its natural Temperament; but takes its Beginning solely, and only from the Error, Oppression or Disturbance of the *Spirit of Life* it self: For all Diseases have a Being and Existence in the Universal Beginning of Life, whether the *Sensitive Soul*, or *Natural Spirit*, be particularly molested by the Defect of some Organ, or generally by *Epidemick Venoms*, *Astral Influences*, or Foreign Matter, or else enraged by the Fountain of Life, when corrupted; and although Diseases vary in kind, yet such Variation neither takes away nor changes the Cause of Diseases.

Hereditary Diseases.

All Physicians in general acknowledge *Hereditary Diseases* to be derived from the Parents Seed; therefore they must necessarily have their first Being

and

ad Exiſtence in the *Seed*, the Beginning f Life in every *Embrio*; not in *Humours*, hich (although *Potentially*, yet not *Actually* in the Seed) can't before Formation f the Infant, manifeſt their Inequality r Diſtemperament, ſo as to become the eal Cauſe of any Diſeaſes; becauſe all Humours are Material, and can't become ſuch, without vitiating our Juices, whence *Matter* takes Beginning; and *Matter* can't be before *Conception*; for every Diſeaſe originally is *Immaterial* and n the *Spirit*, though acquired by Contract of a *Material* Evil, otherwiſe none would ſcape in the *Plague*, *Small-Pox*, or *Lues Venerea*; thoſe that are continually about hem, feel the *Expulſive Atoms* and touch he Parts materially affected. Yet Diſeaſes not conſiſting of Matter in their beginning, do all (except ſome few) come to be Material by Accident, through Delay, Neglect or Diſorder of the Patient, or through Ignorance of the Phyſician. For although there be ſome Diſeaſes, which (how much ſoever neglected) perſiſt pertinaciouſly in the Spirit, and aſſume not Matter, as you ſee in a *Dry-Pox*, and are therefore moſt difficultly Cured, yet all other Maladies readily inclining to *Materiality*, are eaſily Cured, if the *Spirit of Life*, which is out of its way

way, be Judiciously rectified. It is im possible that *Fear*, *Grief*, *Anger*, or an of the Passions, excited in Man, should i inevitably infer *Death*, if the *Spirit* o *Life* or *Sensitive Soul* in Man, were not b those Passions (being Extream aud Inor dinate) provoked and excited to *Horror Amusement*, *Fury* and *Distraction*; b which it becomes unmindful of its own Office, admitting *Death* without Resist ance, as Experience shews of one Friend that Dies in one Country, and the other hearing of it in another Country, is so seized with Fear, Terror, and Amazement, that he suddenly Sickned and Dy'd of the same Disease.

That which Fabricated the whole Man, must be the Conserver of that Frame; therefore Disease Powers aim at nothing else but the Destruction thereof. Yet no *Morbifick Matter* can exist in the Power of Man, when the *Spirit of Life*, the Fabricator and Conserver thereof, stands clear and undefiled, as it appears in *Pestilential Seasons*, where I often have been and seen that in some Bodies, the *Spirit of Life* being *Light* and *Strong*, and not seized with *Fear*, remains untouched, so that no *Venom* is admitted; in others, the *Spirit* being not so clear, or strong enough to defend it self, admits of *Pesti-*

lential

tial Ideas, and ſo forms the Diſeaſe; yet Timely aſſiſted by Natural Remedies, ey are eaſily and readily expell'd; but here the *Spirit* is *Dark* and *Weak*, and ady to admit the Impreſſion of every iſeaſe (ſo ſoon as it's touched with e Apprehenſion of that *Venom*) it is ruck with *Horror* and *Amazement*, to s own Ruin, as by the above-recited xample is evident.

By the like Reaſon in all *Endemicks*, nd *Epidemical Diſeaſes*, according as the *pirit of Life* is *Light* and *Strong*, or *Dark* nd *Weak*, ſo it reſiſts or receives Diſeaſie mpreſſions; and this in the *Lues* is moſt pparent, otherwiſe every Man Lying with a Foul Woman would inevitably be nfected.

Whence it appears that Diſeaſes have their Original Exiſtence in the *Spirit*. For a dead Body, containing all Parts fit for Motion, differs not from the Living, excepting that it has not a *Vivifying Spirit*; having all the various Humours exiſting within it ſelf, as appears from *Anatomy*, and finding in a dead Body ſometimes *Acrimony*, and ſometimes much Bitterneſs, or *Corroſion*, &c. Yet no one of theſe the ſooner Reſolves the Body into its laſt *Matter*, but that (for the moſt part) undergoes the Fate of the Place;

common

common to all Bodies placed therein, o the Natural Progreſs of the Corpore Matter it ſelf, *viz.* according as th Fleſhy Parts are more *Moiſt* or mor *Dry*, ſo they (as you have heard befor being merely Elemental) ſooner or late attain their End. For thoſe that Die o the *Plague*, are not ſooner Putrified tha thoſe that Periſh by *Putrid Fevers*, or ar Cut-off by *Sudden Death*, becauſe th Earth knows no Difference.

If Diſeaſes therefore were inherentl in the Powers of the Body, they would ne ceſſarily ſhew their Activity, as well after Death, as before; and you might as well *Bliſter* the Dead as the Living. And were Diſeaſes eſſentially in the *Humours*, and not in the *Spirit*, why ſhould they ceaſe at the Moment of Death? No Pain can exiſt in the Body deprived of Life, otherwiſe you might Torment the Dead. For the *Spirit* only is Senſitive, the *Body* not ſo: And Senſation is in one Part more than another; as in *Nervous* and *Membranous* Parts, *viz.* the *Perioſtium*, *Plura*, &c. does more endanger the Spirit, and therefore cauſe more Pain.

The *Prick of a Thorn*, in reſpect of its Size, or Figure, can't reaſonably be thought to produce more Anguiſh, than a *Scab*, or *Cut*, and yet we find the *Spirit* more

ore enraged with it. The *Bite of an dder*, *Scorpion*, and *Tarantula* (all E- ls not demonſtrable) differ in their ymptoms.

The Bite of a *Man Enraged*, is Ex- erimentally found to be more Venemous nd harder to be Cured than the Bite of a *Mad Dog*: Yet both theſe Wounds are f like Dimenſion and Figure. So the Gas of Poyſon ſooner kills, than the ame Venom taken in Subſtance; All which do clearly Evince, that if the *Living Spirit*, or *Senſitive Soul* in us ſtood nconcern'd, and were not by ſuch Acci- lents diſorder'd, none of the aforeſaid Wounds could infer ſuch dangerous (and often Mortal) Symptoms, or extend it ſelf further than the Part affected, but would neceſſarily be determined there, no otherwiſe, then as a *Bite*, *Cut*, *Sting*, or *Scab*, is determined in a dead Body, and can't extend it ſelf beyond the Limit of its own Extenſion. But ſince there is no Union or Conjunction of Extreams, without a *Medium*, and *Life* and *Death*, *Health* and *Diſeaſes*, are Extreams, and the *Medium* of theſe is *Naturality*, *viz.* Somewhat that is neither of them; yet by reaſon of a middle Property, readily inclines to either, and is the true Inſtru- ment, by which *Life* and *Health* prevail againſt

against *Disease* and *Death*, or on the contrary it is affirmed,

POSITION II.

POS. II. *That the Eternal Air of* Macrocosm, *or the World, is the* Medium *betwixt Heaven and Earth, and the only Instrument of* Life *and* Death, *Generation and Corruption, of all Individuals existent therein. So the* Internal Air, *or* Æther, *in the* Microcosm (*which is* Man) *is the* Medium *betwixt* Life *and* Death; *because in the Air we Live, (as the Fish in the Water) and when we Die, the* Spirit *goes or remains in the* Air, *or under* Heaven; *and consequently is the Effective Cause of* Health *and* Sickness, *in the Body of* Man.

EXPLICATION.

Explication. THE *Vital Juice* or *Elemental Liquor* in us, separated for *Vital Uses*, for Sustentation of the whole Frame, is that, which is called, by Reason of its *Ætherial* or *Airy* Nature, *Æther* or *Internal Air*. For that which is the Nourishment of Life, is also the Cause of Diseases and Death. Every thing we Eat or Drink, although (under an entire Government

of

f Life) contributes to the Nouriſhment
f it; yet when the ſame is deprav'd,
roves the Inſtrument, or active, forcible
pirit of all our Calamities. For every Ac-
vity more than natural, is a Product of the
iſtemperature of the *Spirit*, or *Senſitive Soul*,
nd that is nouriſh'd by the ſame *Medium*
nd *Organs*, which *Healthful Life* uſed to
e ſupply'd with. But that it may be di-
inctly underſtood, it is our *Æther*, or
ternal Air, abiding in its true Tempe-
ature (without Moleſtation, Tainting
r Infection, by *Aſtral* Influences, *Epi-*
emick Venoms, or external Accidents,
r elſe by Innate *Diſeaſie Ideas* impreſs'd
rom the *Living Spirit*, or *Fountain of Life*
orrupted) is Serene, Pleaſant and Sa-
ubrious, exactly anſwering to the exter-
al Air of the *Macrocoſm*, perſiſting in
perfect Temperament, and remaining
n this State, is ever ſupplying the *Fire*
f Life with proper Fuel, without any
nclination to Corruption: Yet upon its
eing polluted and diſturb'd by *Diſeaſy*
Ideas (either from without or within)
t immediately becomes what the Anci-
nts called τὸ ἔνθυμον, or a *Forcible, Active*
Spirit which is in us, inſtrumentally
working the Deſtruction of that, which
before that Depravation, it endeavour'd
to preſerve. Therefore this Forcible,
Active

Active Spirit, is to be accounted th *Effective*, not the *Efficient Cause of Diseas*

For if we consider Natural or He reditary Diseases, derived to us in ou *Parents Seed*; these we find shew them selves either in a *Spiritual*, or *Materi Form*; if in the defiled Spirit with its ow Innate, Seminal Diseasy Ideas, our Dis patches in the several Digestions of th Body are slackned, and a general Wea risome Uncertainty and Tiresomeness in vades the whole Frame, without any di stinct Sense of Affliction in one Par more than in another; and if such Dis eases be prevented from embodying, a by Natural Medicines they may be, th *Spirit* overcomes, clears its own Air, an all is as usual. Because as the *Air* in th *Macrocosm* is the Separator of the Waters, so in the *Microcosm* the Air thereof is the *Medium* of all Separations. And as the Air of the *Great World* is the *Medium*, by which Heavenly Influences are commu nicated to the *Earth*, so also is the *Æther* in us, the Union of the Powers of the *Spirit* to the *Body* and its several Parts; therefore this Internal Air, is the *Me dium* betwixt Life and Death, and the *Effective Cause* of *Health* or *Sickness* in Humane Bodies. For as in Innate Dis eases,

eaſes, the Natural Spirit clouds and infects its own *Æther*, and by that *Medium* diffuſes it's before Ingenit and naturally conceived *Venom*, through the whole Body; ſo in all Diſeaſes, the ſame *Æther* firſt receiving Diſeaſy Ideas from *Aſtral Influences*, *Epidemick Venoms*, or other Accidents, impreſſes the ſame on the *Senſitive Soul*, or *Living Spirit*, which being thereby enrag'd and diſorder'd, is the Origine of the Diſeaſe; whence we conclude, That as long as the Internal *Air* can hold it ſelf Clear, Unſully'd, and Free from any Evil impreſſion (from within or without) no Diſeaſe can have Being in the Body of Man, nor on the other Hand when the *Spirit of Life* (with, or without the Aſſiſtance of *Natural Remedies*) clears and rectifies its own defiled *Air*, or the *Æther* it ſelf being cleared, enlightens and reſtores the diſcompoſed Spirit to its Priſtine State, there can't any Diſeaſe remain long.

Now having very clearly, though Briefly, declared the Original and Primary Cauſe of Diſeaſes (demonſtrating that all Diſeaſes take their Beginning, in or upon the *Natural Spirit*, or *Senſitive Soul* of Man) and alſo deſcribed the *Medium* by which the *Living Spirit* in us is impreſs'd with *Diſeaſy Ideas*, produced

from without, and through which it diffuseth its own Innate Venoms, which had their first Being with its self in the *Seed*. It is necessary to know what Medicines are proper and fit to strengthen and restore the Erring or Oppressed Spirit, and to rectify and clear the *Æther* in us obscured, which will be;

POSITION III.

POS. III. *That all* Medicines, *which are not separated* purum ab impuro, *are not endued with Qualities fit to* Rectifie, Corroborate, Enliven, *and* Illuminate *our* Sensitive Soul, *or* Spirit of Life *in its own* Æther, *are not to be accounted* Natural Remedies; *and all* Medicines *of a direct Forcible Action, which work upon the* Healthy *as well as the* Sick, *A* Malignant Fever, *or* Epidemick Venoms, *or the discompos'd* Spirit *where the* Æther *has received* Diseasy Ideas, *from the* Astral Influences, *are prejudicial to, and destructive to Nature.*

EXPLICATION.

Explicatio. The *Sacred Scripture* tells us that *Elisha*, at the Request of the Inhabitants of *Jericho*, intending to heal their Bitter and Venomous

Venomous Waters, went not to the *Streams*, but to the *Fountain* it ſelf, and there caſt in *Salt*; ſo ſhall I recommend to you all ſuch Medicines which are made of *Salt*, *Sulphur*, *Mercury*, *Antimony Vitriol*, *Minerals*, or of *Metals*; but in *Metals* you will find it very difficult to ſeparate the Pure from the Impure, except you reduce them to *Mineral Salts*, which muſt be done with its own *Mineral Spirit*, then may you with it prepare ſuch *Aſtral Medicines*, as will Cure *Malignant Fevers*, *Epidemick Venoms*, or *Diſcompoſed Spirits*, and where the *Æther* has received *Diſeaſy Ideas* from the *Aſtral Influences*. Then every Diſeaſe in us takes its Form or Action, from the Natural Spirit debilitated, or oppreſs'd, enrag'd, or diſturb'd with Venoms, therefore every *Remedy* not capable of Strengthening the ſame Spirit in its own Nature or Acts, has no Power to overcome or expel Venoms, is not to be eſteemed a *Natural Medicine*. For all *Medicines* truly *Natural*, how forcibly ſoever they may ſometimes ſeem to operate, reſolve not the Subſtance of the Body into *Excrementitious Matter*, and do not Eject the ſame together with Venomous Superfluities through the Natural

This is enough to the Wiſe, *and enough to cure* Fevers, *which here are frequent, and ſo many ſuffer by it.*

tural *Emunctories*, but ſhew their Activity only againſt the preſent prejudicial Venom, which they eradicate without weakening the Natural Parts.

You muſt know, that the Air is *Menſtruum Magnum*, and maintains all Created things in Heaven and Earth, and all the Elements live in it. You heard likewiſe that we are produced from the *Four Elements*; and now when the *Aſtras* are Infected, their Influence is deriv'd to the *Air*, which is called *Ens Aſtrale*, and is a *Vapour*, or a *Smell*, or *Sweat of the Stars*, mix'd with the *Air*; that ſo the *Air* becomes Polluted and Poyſon'd, from which we receive our Infection; and hence comes *Ens Aſtrale*, which brings to us *Good* or *Bad*, and they whoſe *Blood* is contrary to thoſe Vapours, fall Sick, when thoſe who are not of the ſame Nature, are not prejudiced by it at all; and if the *Planets*, or *Aſtra* infect the *Air*, then they cauſe *Life* and *Death*, becauſe Poyſon is the Occaſion of each Diſeaſe, for they are *Arſeniacal*, *Mercurial* and *Sulphurial*, &c. In their Progreſs through the *Centre* of the Earth they infect *Man* and *Beaſt*; and if they paſs through the *Water*, they infect the *Fiſh*; and if the *Water* is infected, it brings 'em up out of their Depth,

then

then they infect us; if they happen to be *Realgarick* Vapours, they infect the *Blood*; if *Mercurial*, they infect the *Head*; if *Saline*, the *Bones* and *Arteries*; and if they are of *Operiment*, then they cauſe *Dropſies* and *Tumours*; if they are *Bitter*, *Fevers*; and if they infect the *Liquor Vitæ*, then the Body is infected; and if they touch *Virtutem Expulſivam*, then they make *Wounds* and *Ulcers*; and there comes from theſe *Arſeniacal Vapours*, a great number of Diſeaſes, all differing one from the other; for there is a great many other ſorts of Poiſon in the *Air*, which deſcend from the *Aſtra*, and therefore *Man*, *Beaſt*, *Fiſh* and the *Fruit* of the Earth, and all that have *Life* is infected; for this Reaſon it is very neceſſary that a *Phyſician* ſhould know what is the Cauſe of a *Diſeaſe*, wherein the Theory conſiſts; and on ſeparating that *Venom*, or *Purum ab Impuro*, the *Alchimy* depends; thoſe *Medicines*, when ſo ſeparated, do never act with a Force, if there is no *Diſeaſe*. And if you make ſuch Medicines as are deſcribed, you will never find that they work Violently upon the *Spirit*, except the *Venom* is very ſtrong, but inſtead of weakning Nature they the more ſtrengthen and enliven

it, and ſeparate the *Malignity*, or carry it off through the *Emunctory Veſſels*. The moſt *Groſs*, *Sulphurous* and *Stinking* Parts are carried off by Stool; becauſe all Members ſituate below the *Diaphragma* ſeparate their Offenſive Matter by *Stool* and *Urine*, and then *Urine* is an *Excrement* of the whole Body; the Blood often cleanſes it ſelf thro' the *Vaſa Urethria*, but univerſally through the *Pores* of the whole Body; the *Saline* Particles are carried off by *Urine*; and the *Mercurial Malignity* by *Sweating*, *Spitting*, *Running Ears* and *Snott*. The Members which are placed above the *Diaphragm*, Purge off their Malignity by the *Mouth*, it may be with *Coughing*, *Exſpiration*, or *Vomiting*, which may be perceived when one has *Pain* about the *Heart* or *Breaſt*.

Now *Vomiting* in this Caſe is proper, and will give Eaſe, but *Purging* will do Harm and cauſe more Pain; and ſuch *Patients* have often Pains about the *Breaſt*, and are inclined to *Vomiting*, but can't. *Vomiting* is very advantagious, eſpecially to thoſe that are inclined to the *Phthiſick* and *Aſthma*'s, becauſe the Superfluity of the *Slimy Matter* is removed, and then other Medicines can take better Effect; then all that lie above the *Diaphragm*, cleanſe

cleanſes it ſelf thro' the *Mouth*; which is evident, becauſe if one be Wounded above the *Diaphragm*, he Vomits Blood; ſo it is likewiſe when one has a *Conſumption*. If he be Wounded below the *Diaphragm*, then the *Blood* comes away by Stool, ſometimes by *Urine*. The *Stomach*, when indiſpos'd, ſhews its Nauſeouſneſs, by having no *Appetite*, but an inclination to *Vomiting*, attended with Pains about the *Heart*. The *Lungs* ſhew their Illneſs by *Coughing*, and their *Excrement* are *Phraty*, and can't well fetch their *Breath*, and if the *Spittle* be mix'd with *Matter*, it is a Sign they are too far gone, and the *Lungs* are conſum'd; and what is Conſum'd can't be Reſtor'd by the beſt of Medicines or *Arcanums*. If any thing lies upon the *Diaphragm*, it throws it all up, becauſe it can bear nothing. The *Spleen* ſhews her Indiſpoſition by *Stitches* and *Swellings*. The *Gall* colours the whole Body. The *Liver* ſhews her Illneſs by the *Terms*, too much or too little. The *Kidney*'s ſhew their Diſorder by *Maſculine Humours*, as *Stone*, *Gravel* and *Sand*. The *Bladder* her's by *Pains* in the *Side*, and in *Making-water*. The Diſorder in the *Inteſtines* appears by *Gripes*, or *Pains* in the *Body*, and *Obſtructions*,

and *Frequent Stools*, which proceed from an Ill-digeſtion of the *Stomach*. *Comfortable Medicines*, and not *Aſtringents*, in this Caſe, carries it off. It often happens, that the Weakneſs of the *Stomach* cauſes Sickneſs, which if you ſtrengthen, you overcome its Enemy. And the Reaſon why all Diſeaſes proceed from this Præternatural Struggle of the two *Central Fires*, is the *Æther* or *Spirit* are aggrieved, which always occaſions *Wind*, *Slimy*, *Tartarous*, *Mucilaginous Humours*, and are often coagulated to *Sand*, *Gravel*, *Chalk-Stones*, &c. which may be perceived in the *Kidney* or *Bladder*; and if theſe Humours are accompanied with the *Salt of Urine*, then the hot *Central Fire* creates the *Podagra Nodoſa*, &c. becauſe all Diſeaſes are generated of Preternatural *Heat* or *Cold*; ſo that Exceſſive *Heat* or *Cold* is the Cauſe of our *Sickneſs*, and the good *Temperament* our *Life*, and *Health*.

But thoſe Diſeaſes which proceed from *Cold Central Fires*, are likewiſe *Chronical Diſeaſes*, as *Dropſie*, *Conſumption*, &c. but do not *Kill* ſo ſoon as the others, and if taken in time are eaſily Cured.

Now you muſt know, that none of theſe *Central Fires* is ſeldom inflamed ſingly, but generally both; then you may ſometimes perceive the *Heat* predominate,

ite, ſometimes the *Cold*, which is moſt diſcernible in *Feavers*; and in this Struggle, or Fight of thoſe two, each create their *Excrement*, the *Heat* generates a *Bitter, Yellow, Slimy Humour*, mix'd with *Gall*, and ſometimes *Green*; and the *Cold* brings a *Sowr, Saltiſh, Slimy, Nitrous Humour*, which all Torment our Bodies; and in what particular Parts thoſe *Slimy, Tartarous*, Infectious Vapours fall, accordingly the Diſeaſe is Named. And now the *Æther* and two *Central Fires* in us have always their Seat in our Body, and eſpecially their *Circulation* is in the *Blood*, when their Being is Clear, and not moleſted from the *Aſtrals*, then there is no Sickneſs nor Diſeaſe.

THUS you may ſee plainly what is the occaſion of our *Internal Diſeaſes*, which I have ſo often mentioned, and which is of very great Conſequence to know, becauſe many Thouſands in a Year ſuffer for the Want of it, and are carried off, who might eaſily have been Cured by proper *Medicines*.

AND now I think I have ſaid enough of *Inward Diſeaſes*, and from what they proceed. In the *Second Part* you will have Plain Directions where thoſe Malignant, Infectious Vapours are fallen, how to Cure them. But it muſt be likewiſe conſidered

ſider'd that there are other *Diſtempers* which proceed from other *Earthly*, *Gro* *Mediums*, as by Inordinate or Superfluou *Eating* and *Drinking*, *Vexing*, *Grief*, *Trou* *ble*, *Fear*, *Watching*, *Taking Cold*, &c. an many Thouſand Accidents may happe to be Deſtructive to Man, which wi likewiſe take their Seat in the *Stomach* and carry it, by the Circulation into th Blood; from thence to other *Parts*, whic cauſe Pains; theſe Diſtempers may like- wiſe eaſily be Cured by other proper *Mediums*, as by *Purging*, or *Letting Blood*, or by *Evacuation*, or *Cleanſing* the Parts through the *Emunctory Veſſels*, where they are fallen; of which my *Second Part* will Direct and Inform you.

But to ſpeak ſomething of thoſe aggravated *Central Fires*, which have created *Humours*, &c. and, as you heard before, muſt be Cured by *Aſtral* Medicines, which are ſeparated *Purum ab Impuro*, and *Homogeneal* to Nature of a *Balſamick* Quality, to waſh off thoſe Humours, as *Soap* waſhes Hands. My *Third Part* of *Medicines*, will ſhew what pacifies the *Archeum*, and reſtores him to his Priſtine Health. Now to ſpeak of the Nature and Manner of *Chilification*.

CAP.

CAP. II.

De CHILIFICATIONE.

CHILIFICATION is a Conversion of Meat and Drink into *Chile*, and is made chiefly in the *Stomach*, it sometimes begins at the very *Mouth*. *Chilificatio.*

THE Cause of *Chilification* is partly *Spittle*, but chiefly some *Sharp Humour*, of which more hereafter; they also at the same time often make some perpetual Ferment in the *Stomach*, in which the *Meats* scarcely *Chew'd*, deny a free Passage to the subtil Matters; and so by their *Motion* they make some *Conflict* amongst the Parts, by which they lessen and grind themselves. Therefore *Chilification* in us is made by *Fermentation* (and not as some would have it by *Boyling*; for our *Heat* is too weak for that.) As for Example, suppose one should open a Live *Dog* in the time of *Chilification*, you would see all the Bones *dissolved*, which would not be consumed in *Boyling* over a Fire in so little a time; then we can't carry so great a Heat, without perpetual *Thirst*, or drying up our Body. We see the

the *Fiſhes* digeſt very well, which are of weak *Heat*; yet *Heat* concurs by driving and making a *Ferment* in the Stomach amongſt the *Alimental* Parts, by agitating the *Particles* of the Digeſtive Humours. Some would have the *Spittle* the only *Cauſe* of *Chilification*; but this is not ſufficient, if the *Stomach* is not naturally emptied, it colours the *Pancreatick Juice*. Laſtly, Some would have the *Reliques* of the *Chile* only which remain in the Wrinkles and Folds of the Stomach to be the Cauſe of *Chilification*, by cauſing Fermentation.

But what do they ſay of the firſt *Chilification*, where ſuch Reliques cannot precede? Or what do they ſay of thoſe that have Faſted a conſiderable Time, where the Reliques are driven out by the *Periſtaltick Motion*, or waſh't away with much Drink, who will afterwards *Chilificate*? But ſome will object, that *Chilification* may be made by *Fermentation*, the Aliments being taken away; for ſometimes the Stomach ought to be more and more ſtirred.

Thus we ſee *Apples* and *Pears* are quickly digeſted, becauſe they are eaſily Fermented (*atqui tamen neutrum ſit*) in reſpect to the firſt; this can't be done, becauſe the *Fermentation* of the *Aliments* of

the Stomach is not ſuch, that through
at they ſo much Rarify, and are ex-
l'd, and therefore leſs to be obſerv'd,
pecially becauſe the Smalleſt and Thin-
eſt paſs out of the Stomach, through
e *Pilorus* to the Inteſtines.

To the Second Reſpect, *Apples* and
ears, which are quickly digeſted, (and
ruly their Juice of it ſelf is eaſily Fer-
nented) but if mixed with *Aliments*, the
tomach corrupts them in *Fermentation*
uſt begun by their Coldneſs; *Ut ſcias*
uanto tempore deſervantur Alimenta in
entriculo antequam deſolvuntur, nota quod
rima diſſoluta primò exeunt, & ventricu-
um inequaliter in diverſis durat Chilificatio;
rdinarium tamen tempus eſt ſeptem (viz.
*hor*æ) *oritura fames ſequens indicat factam*
Chilificationem; *Chilification* is made after
this manner, firſt of all the hard Meats
are broken by the *Eye-Teeth*, and *Culter*,
after that manner by the *Grinders*, and
by the Motion of the *Tongue* and *Lips* it
is often rolled in the *Mouth*, and in the
hollow Parts of the *Cheeks*, and is mixed
with *Spittle*, to a better *Taſte*, *Mixture*,
and *Ferment*, until at laſt it is brought
to the Root of the *Tongue*, by the
Motion and *Elevation* to the *Oeſophagus*
or *Gullet*, beyond the *Larynx* and *Epi-
glottis*; which Latter is bent in this Mo-
tion

tion of the *Tongue* and above the *Larynx* in Form like an Arch; the Meat being already arrived at the *Oesophagus* it is ſwallowed by the Orbicular Muſcle (*id eſt*, *Aphalaphary*) partly with its Weight partly by the ſhrinking up the *Annulary* or *Rinkling Fibres* of the *Oeſophagum* whereby all Humours being ſifted into the *Glands*, for the moiſtning and facilitating the Paſſage of the *Meats*, deſcend into the Stomach; if the Meats are ſolid they are not ſo ſoon diſſolved in the Stomach, and according to their uſual Courſe keep their Place for ſome time, until they are waſhed away with much Drink; but if they are Liquid, they are preſently confounded in the Stomach.

THE *Stomach* every where Cloſely embraces the Meat with its *Fibres*, and both its *Orifices* are bound up, the upper one leſt the Meat not well Chilificated ſhould ſlide down to the *Inteſtines*, which has thoſe Cloſures with numerous *Fibres*; both its *Orifices* are laid up after the manner of ſome Nervous fleſhy Ring. Now the *Meat* being every where perfect and wholly mixt with *Spittle*, and ſome ſharp Humours ſweating from the Side of the *Stomach*; in ſome time of the *Watering* or *Swimming*, the Meat is made altogether

together *ſpongy* and *porous*, after the *Motion*; the Reſt apears torn into little parts, until at length it is brought to the Conſiſtency of *Cream*, and then the Chilification is finiſh'd in the Stomach; but the Parts of all Meats are not preſently *Chilificated*; the Softeſt, and Thinneſt, and being Chewed with other things. And for another Reaſon, *Meat* ought not firſt to be digeſted, becauſe *Meat* may be thicker and rougher than other things in the Stomach, for ſome ſharp Humors do flow to it; *Boiled* things and ſuch like are ſooner digeſted, than *roaſted*; things *not dryed* in the Smoak are ſooner digeſted, than if *dryed* after that manner; *Milk* and *Broth* are digeſted in an hours time, and in a great part diſtributed; *Bread* hath a moderate Diſſolution; to this we may add *Pot-herbs*; then *Fiſh*, and *Fleſh-Meat* being already diſſolved, require another Diſſolution; but being firſt diſſolved, haſten to the *Lower Orifice*, and paſs through.

As for the *Time* of *Chilification*, there can none certain be Limited; for in ſome the Stomach is of ſo great Strength, that in *three*, *four*, or *five* hours they are all well *Chilificated*; on the contrary again, ſome have ſo Weak a Stomach, that in *eight* or *ten* hours, nay *thirteen* hours *Chi-*

lification

lification is ſcarcely performed, in ve many *ſeven* hours time ſuffice for *Chili cation*, yet the ſure Token of *Chiliſicati* is a craving *Appetite* for Meat.

THERE is likewiſe ſome farther *Ch lification* made in the *Inteſtines*; for fir of all, the *Chile* carries a Digeſtive mix ed with it from the *Stomach* to the *Int ſtines*, and preſently a *Sharp Humour* and new *Spittle* comes to the *Stomach*, to th expelled *Chile*; it's probable alſo, tha ſome ſharp Humours ſhould be conti nually poured out of the *Myſenterick Ar teries* into the *Stomach*, and next to the In teſtines. *De nocte melius digerimus quam de die, ſed de die citior eſt diſtributio* There is a better Digeſtion made i the Night when we ſleep, than in th Day when we are awake; for as when we are aſleep the *Blood* and *Spirits* are not ſo far carried to the *outward* Parts of the Body; ſo the *Stomach* hath more *Sharpneſs* and *Heat*, it is narrower bound, and better embraceth its Food. Therefore in *Germany*, and ſeveral other Countreys, they always prefer a *Supper* to a *Dinner*, and make more Invitations to *Suppers* than *Dinners*.

BUT to be ſhort, I will now proceed to ſay ſomewhat of Diſeaſes, and firſt de *Structurâ Hominis*.

CAP.

CAP. III.

De STRUCTURA HOMINIS.

ORIS Structura ſic deſcribitur; Glandulæ ſunt tubi Gyris circumducti, & ſalivam fundunt.

Saliva conſtat ex Oleoſis, Viſcoſis & Salſis.

THE Form or Structure of the Mouth is thus deſcribed;

The Glands are Channels, which going round about produce the Spittle.

Which conſiſts of Oyly, Viſcous, and Saline Particles.

OESOPHAGUS eſt Via intermedia inter Os & Ventriculum; Ventriculus quo modo digerat Cibos.

THE Gullet is a middle way between the Mouth and the Stomach, that it may digeſt the Food.

INTESTINA excipiunt Chilum; Chilo admiſcetur Succus Pancreaticus & Bilis:

Pancreas eſt Glandularum cumulus.

The Inteſtines receive the Chile; the Chile is mix'd with the pancreatic Juice and Gall.

The Pancreas, or Sweet-Bread, is a Conglomeration of Glands.

BILIS eſt Purgatio Naturalis: Chilus ex Inteſtinis pergit ad vaſa Lactea, qua non niſi fluida recipiunt.

Valvula inteſtinalis impedit, ne fæces relabi poſſint.

Appendicula vermi-formis Valvulæ ſuccurrit, ne noxam trahat.

The Gall is a Natural Purgation; the Chile goes from the Inteſtines or Guts, to the Milk-Veſſels, and takes only moiſt and ſoft fluid Parts.

The Inteſtine Valve keeps back the Fœces or Dreggs, that they cannot return.

The Round Handle helps the Valve, that they can receive no harm.

MESENTERIUM eſt Ligamentum Inteſtinorum, & Suſtentaculum Vaſorum Lacteorum, Lymphaticorumque; Pancreas Aſelli Lympham fundit, ut Chiles diluatur.

The Nett or Meſentery is a Band of the Guts, for Holding of the Milk, and

and the Lymphatick Veſſels; and the Pancreas gives and pours from it the Lymph, that the Chile may be diluted or moiſtened.

CHILUS pergit ad Receptaculum commune, & ductum Thoracicum; hinc in venam Axillarem, Venam Cavam, Cordis Auriculam dextram, ejus Ventriculum dextrum, hinc cum Sanguine urgetur in Arteriam pulmonalem, à Valvulis impeditus ne relabatur in Auriculam, redit per Venam Pulmonalem, in ſiniſtrum Ventriculum, & in Venam Magnam propellitur.

THE Chile goes to the Receptacles, and to the Breaſt-Channels, and ſo to the Ductus Thoracicus; and marches to the Subclavian Vein, then into the Vena Cava; from thence into the right Auricle of the Heart; then to the ſame right Ventricle; and afterwards by the Syſtole it is forc'd with the Blood to the Lung Veins, and the Valves keep it back, that it can't come again to the Ear, through the Veins of the Lungs, to the left Ventricle, *viz.* Heart, (where, as you heard, I ſaid it receives *Spirit* and *Air*); then Circulates about through all the Veins, and when the Auricles contract

the Ventricles are dilated, alſo when the Syſtole contracts the Diaſtole dilates.

COR eſt Muſculus Oblongo-rotundus, Salſo Liquori innatat, & in medio pectore hæret, ut Sanguinem propellere commodius poſſit. Cur Cor Perpetuo agitetur, explicatur.

Circulationis primaria cauſa Reſpiratio eſt, cui Ventriculi Concoctio ſuccurrit, elaborando & ſuggerando calidum Chylum.

THE Heart is a long-round Muſcle, ſwims in a Salt Liquor, and hangs in the middle of the Breaſt, that it may drive the Blood the better (to make it circulate,) and why the Heart is continually moved is declared.

And the Circulation is perform'd by Reſpiration or Fetching Breath; which, *viz.* Circulation, helps the Digeſtion of the Stomach, with working and ſending the warm Chile.

PULSUS oritur, quia Arteriæ flexiles ſunt & à latiori in angustius eunt.

THE *Pulſe* is cauſed by the Flexibility of the Arteries, and their being dilated and contracted.

VARII Sanguinis Circuli ſive itus reditusque notabiliores indicantur. THE

THE ſeveral Circulations of the Blood, it's moſt remarkable Fluxes and Refluxes, are ſhewn.

SANGUIS calet.

THE Blood is Warm.

1. *QUIA infans calidum Sanguinem à Matre accepit.*

BECAUSE the Child has received warm Blood of the Mother.

2. *INDUMENTIS fovetur.*

AND is kept warm by being incloſed.

3. *QUOTIDIE Lac calidum haurit.*

DAILY ſucks warm Milk.

4. *QUÆCUNQUE ventriculo ingeruntur, moventur, hinc calent, & Sanguinis Calorem fovent.*

All things that come into the Stomach, have Motion; which heats them and keeps the Blood warm.

5. *LIQUORES multi heterogenei, à*

Sanguine ſeparati, ad illum denuo redeunt, viz. (Cor) unde etiam Calor.

A great many hetrogeneous Liquors are ſeparated from the Blood and return again to it, viz. (*Heart*), and therefore it is warm.

CHILI in Sanguinem mutatio, eſt Circulationis neceſſarium conſequens.

THE Tranſmutation of the Chile into Blood, is the neceſſary Conſequent of the Circulation.

HUMORES annotantur, qui è Sanguine ſecernuntur, & denuo in ejus gremium devolvuntur.

THE Humours are taken notice of, which are ſeparated from the Blood, and are afterwards brought again to it.

QUIDAM humores à Sanguine ſecernuntur, ut denuo excernantur; ut Semen, Urina, Sudor, &c.

SOME Humours are ſeparated from the Blood, as the Seed, Urin, Sweat, &c. and at laſt evacuated.

NU-

NUTRITIO in Senioribus eſt fluidarum partium reſtauratio, in Junioribus Solidarum ſimul ulterior agglutinatio & expanſio: Fit mediante Chilo.

NUTRITION in elderly Perſons conſiſts of the Reſtoration of the fluid Parts; but in young People, beſides this, it requires an Agglutination, and Expanſion of the ſolid Parts. This is perform'd by the help of the Chile.

HEPATIS Officina deſcribitur: Ejus veſica, dum adimpletur bilem fundit; Bilis fit ex Chilo per Circulationem & Digeſtionem.

THE Place of the Liver is deſcribed; its Bladder when it is filled to much, overflows with Gall; the Gall comes from the Chile, by Circulation and Digeſtion.

PANCREATIS Officina exhibetur: ejus Succus non eſt Acidus neque Inſipidus.

THE Sweet-Bread or Pancreas is ſhewn; its Juices are neither acid nor inſipid.

PINGUEDO eſt Species Saponis & machinæ Balſamum.

FAT is much like Soap, and is a machinal Balſom.

URINA per Glandulas ſecernitur: Conſtat ex aquoſis, oleoſis & ſalſis: Eſt Circulationis neceſſarium conſequens, & machinæ humor inutilis.

THE Urine is ſeparated or ſtrained through the Glandules, and conſiſts of Watry, Oyly, and Saline Particles, and is a neceſſary Conſequence of the Circulation, and a Humour not ſerviceable to the Machine.

SUDOR eſt ſenſibilis & inſenſibilis, cum Urina multum convenit, excernitur per tubos diaphoreticos.

SWEAT is ſenſible or inſenſible; is much like Urine, and is diſperſed and expelled through the Pores.

MENSIUM Fluxus oritur, quando Corporis Nutritio incipit imminui, propter Sanguinis majorem impetum circa arterias uterinas: ut & propter temporum perpetuas viciſſitudines.

THE Monthly Terms come, when the Nutrition of the Body begins to diminiſh,

niſh, and are cauſed by the great quantity of Blood about the Arteries of the Womb, and becauſe of the Alterations of the Seaſons.

LAC per Mammarum glandulas ſecernitur: Albicat propter tubulorum confirmationem; in quibus ſecernitur certamque ob digeſtionem: Conſtat ex oleoſo, butyro, viſcidocaſeo & ſalſo ſero.

THE *Milk* is ſeparated through the Glandules of the Breaſt, and grows white by reaſon of the Straitneſs of the Tubules (or Pipes, in which it is ſeparated) and certain Digeſtion; and it conſiſts of oyly Butter, ſlimy Cheeſe, and a Saltiſh Serum.

SPIRITUUM vel ſucci nervoſi Officina eſt cerebrum & cerebellum: Spiritus ſunt Sanguinis partes ſubtiliores, qui advehuntur per Arterias Carotides & Vertebrales. Spiritus æque in circulum feruntur ac Sanguis, illiſque cerebrum idem videtur eſſe, quod Sanguini Cor.

THE Seat of the Spirits, or the Juice of the Nerves, is the Brain, and the little Brain: The Spirits are the ſubtileſt part of the Blood, (which is conveyed to the Arte-

Arteries, and are called Carotides and Vertebrales; and the Spirits likewiſe circulate like the Blood, and the Brain ſeems to be of the ſame uſe to them, the ſame as the Blood is to the Heart, (*i. e.*) a place for the Circulation.

THUS I have mentioned ſome Little of the Structure of Man. I now come to treat *de Morbis*.

MEDICINA BREVIS HANSELII.

PARS SECUNDA.

CAP. I.

De MORBIS CAPITIS.

DISEASES *of the Head* are Called 1. *Cephalalgia*, Pains in the Head. 2. *Vertigo*, Giddineſs. 3. *Coma*, Heavineſs to Sleeping. 4. *Vigilia*, Want of Sleep. 5. *Læſio Memoriæ*, Shortneſs of Memory. 6. *Delirium*, Lightheadedneſs. 7. *Phrenitis*, Fever of the Brain. 8. *Melancholia*, Melancholy, Vapours. 9. *Mania*, Dulneſs. 10. *Lethargus*, Lethargy. 11. *Paralyſis*, Fits. 12. *Spaſmus*, Cramp. 13. *Epilepſia*, *De Morbis Capitis.*

ſia, Epilepſy or Falling Sickneſs. 14. *Apoplexia*, Apoplexy.

I. *CEPHALALGIA* or Pains in the Head, generally are cauſed by a Fermenting of the Blood, which aſcends by preternatural Heat or Vapours, and the Pains of the Head generally are of two Sorts, (*firſt*) thoſe that proceed from *Heat*, (*ſecondly*) thoſe from *Cold*.

1. THE *Heat* proceeds from the *Bilis*, or a ſort of Blood that ferments with the *Gall*, and is of great Heat, and generally poſſeſſes the Right Side of the Head.

THE Cure *firſt* conſiſts, *Eductione humoris biliosi*, in carrying off the preternatural bilous Humours, *firſt* by Cupping and Phlebotomy; *ſecondly* by Purging with the following Medicines, which diſperſe and carry off the Hot Humours of the Gall, which are *firſt Rhubarb. Diagrid. Aloës, Jalap. Merc. dulc. Secondly*, with white *Cataplaſma*, as *Aq. flor. Tiliæ. Acacia cum Sem. Papav. & Camphora*, &c.

2*dly*, *Cold* Pains proceed from the cold Vapours, which are rais'd by cold Phlegmatick Humours, and the Pain generally affects the Back-part and Left Side of the Head.

THE Cure is effected by Diſperſing the Phlegmatick Humours; which is done by *Mechoacan. Agaric. Hermodact. Troch. Alhand.*

nd. Turpeth. or by *Pillul. Aloëphang. Co-*
ia.

And 2*dly*, by uſing ſome Medicines which are hot, and purify the cold Phlegmatick Humours, and ſtrengthen the Brain, ſuch as *Ol. Nucis Moſchat. Succin. Caryoph. Balſ. Apoplect. Ol. Roriſmar. Lavendu-*, to anoint the Top of the Head.

And to preſerve the Head, I would preſcribe a *Cap* made of *Flor. Roriſmarin. Lavend. Lilior. Convall. Sem. Coriand. Cubeba, Macis, Nucis Moſcatæ, Caryophill. Rad. Doronic.* &c. or order the Patient to drink a Wine made of Species *Diambræ, Dianoſc.* infuſed in Sherry, to drink a Glaſs of it *three* times a day, or this following Potion;

Potio ad cerebrum, ℞ *Rad. Caryophillat. Acori, Flor. Sambuci, Majoranæ,* ana ℥ij. *Euphrag. Roriſmar. Lavend.* ana mij *infund. vini Opt.* a Gallon, let it ſtand 8 or 9 days, than uſe it, *pro potu ordinario.*

II. *VERTIGO*, (i. e.) Giddineſs, is occaſion'd by a great quantity of Vapours, which diſturb the Brain, and is felt as if one were carry'd round in a Circle.

The Cure is effected by carrying off thoſe Humours which are generally in the *Stomach, Pancreas, Liver* and *Milt*, which ſend up their Vapours into the *Brain*; and

is

is perform'd with *Agaric, Diagrid. Jal. Crem. Tart. Tartar. Vitriol. Aloës*, &c.

To Comfort the *Stomach, Brains, Liver* and *Milt*, consist with *Essent. Citri, Elix. Proprietat. Spirit. Rorismarin. Lavend.* and the same that strengthen the Head, as you heard *de Cephalicis.*

III. *COMA* (i. e.) Heaviness and Inclining to deep Sleep, is the original Cause of Raising the Narcotick *Viscera* or *Fibres*, which in the Nutrimental Members are collected together, and make the Patient Sleep immoderately.

The Cure is perform'd by refreshing the *Spirits* with *Castor. Rutæ*, or *Vesicatoria*, or *Cupping.*

The Eduction is as before, by carrying off the Humours.

IV. *VIGILIÆ*, (i.e.) a Disease that deprives the Patient of Sleep; it proceeds from hot and dry Vapours, which heat the Animal Spirit.

The Cure consists in *Humectatione Spirituum Animalium*, i. e. *Moistening the Animal Spirits*, which is to be perform'd by moistening Medicines, viz. *Sem. Papav. alb.* iv. *Semina frigid. Major. Amygd. dulc. Aq Lactuca. Externè Ung. Alabastrin. Rosat.* or *Hipnotica, Laud. Londinensis, Laud. Opiat. Syr. de Meconio.*

V. *Læ-*

V. *LÆSIO MEMORIÆ*, (i. e.) Want of Memory, proceeds from too much Moisture in the Brain, *Cold Liver* and *Stomach*, in which only a Watery Humour is generated, which is hurtful to the Memory, because it damps the Brain.

THE Cure is made by some proper Specificks, which can convey their Virtues into the *Brain*; and likewise those that heat or warm the *Stomach* or *Liver*, and which are *Tunica Spirit. Rorismarin. Lavend. Lilior. Convall. Melissæ, Sal. Volatile Oless. Ambra* and *Mosc-Tragea.*

VI. *Delirium*, (i. e.) Lightheadedness, proceeds from the Vital Spirit of the Brain, being darkened by ill Humours, which ascend to the Brain.

IN this Distemper the Afflicted speak Things they never have done, and utter abundance of idle Words.

THE Cure is perform'd by giving Ease to the *Delirium*; external Medicines, proper in this Case are, *Epithemata*, or *Pultices*, as *Aq. Rosar. Plantaginis, Opii, Croci.*

AND Internally take *Laud. opiat. Emulsio de Papavere, Pil. Cynogloss. Evacuatione per Melangoga, sol. Sena, Rhabarb. Jalap. Confortatione Cerebri*, or Strengthning the Brain with *Magist. Lunæ, vel Tinct. Lunæ.*

VII. *PHRENITIS*, or Fever of the Brain,

Brain, when the Brains are inflamed, deprives the Patient of Reſt, and this Diſeaſe generally is cauſed by Melancholy Blood, it uſually viſits thoſe who have a great deal of Blood.

THE Cure is perform'd by Letting of Blood in the *Cephalick* Veins, that the hot Blood may be expell'd.

In this Cure uſe *Opiates, Laud. Londinenſ. Pill. Cynogloſſæ. Internè, Tinct. Lunæ, Magiſterium Lunæ, Ol. Camphoræ.*

VIII. *MELANCHOLIA*, is cauſed by Vapours, which ariſe from the Blackneſs of the *Gall*, and ſo offend the Brain.

THE Cure is by *Scolopend. Fumariæ, Pomor. dulc. Boraginis, Bugloſſæ, Cremor. Tartari, Bugloſſæ*; or by Carrying it off with *folia Senæ, Epithem. Polipody*; or by Comforting Medicines, as by *Eſſent. Citri, Confect. Alkermes, Sero Lactis Aq. Scolopendriæ, Eſſent. Hypericonis, Tinct. Coralliorum*, &c.

IX. *MANIA* proceeds likewiſe from the Black Gall, which lyes in the Arteries of the Meſentery. People afflicted with this, generally roar and tear, as if they would do miſchief to every Body, ſo that it is proper to compoſe the Spirit, and make them ſleep.

Cura 1° *Purgatione atræ bilis*, by Carrying off

of the Black Gall with *Folia Senæ, Rhabarb. Ellebor. Alb. & Nigr. Merc. dulc.*

2*dly*, By *Letting Blood.*

3*dly*, By making them Sleep, and giving them *Aq. Rosar. Laud. Liquid. Croci*, and *Syrup. de Meconio*, &c.

4*thly*, Inwardly by *Laud. Opiat.*

5*thly*, By Comforting Medicines, as *Tinct. Lunæ, Spec. Ambræ, Diamosc. Essent. Citr. Ol. Camph.*

X. *LETHARGUS*, i. e. Lethargy, proceeds from a Fever and Vapours, which are caus'd by Bituminous Blood, which is raised up in the Brains, and there Coagulated.

Those that are afflicted with this, lie in a deep Sleep, can't easily be awaked, and are continually inclin'd to Sleep.

Their Cure is *Excitatione*, or raising them from Sleep. To be taken inwardly *Essent. Castor. Sp. C. Cerv. Externè, per Vesicatoria, (or Cupping,)* which must be laid upon where the Pulse beats.

2*dly*, By Purging with *Agaric. Mechoacan. Jallap.*

XI. *PARALYSIS*, proceeds from Phlegmatick Humours, which lye between the Ligament Tendons, as Joints, Sinews, Nerves, *&c.*

It is cured by Evacuation of the Phlegmatick Humours, which lye between

tween the Nerves, *per Mechoacan. Jallapam, Agaric. Hermodact.*

2dly, By Sudorifick Medicaments, as *Antim. Diaphoret. Bezoartic. Miner. Sp. Corn. Cerv. Sp. Tart. Decoct. Guaiac. Sarſaparil. China, Saſſafras.*

Apply outwardly, becauſe of Lameneſs by *Fomentation* or *Bathing*, with *Salvia, Roriſmar. Major. Malv. Sambuci, Mercurial. Bacc. Lauri, Juniperi.* And after Bathing it is proper to anoint with *Axungia Cati. Syl. Ol. Lumbricorum, Chamemill. Piperis, Caſtor.*

XII. *EPILEPSIA*, proceeds from Saline Nervetick Humours, which collect themſelves between the *Ventriculi Cerebri*, and contract the Nerves, which riſe in the Brains, therefrom come Convulſions.

The Cure is by *Spirit. Vitriol. Vol. Pulv. deguttet.* with *Aqua Ceraſ. nigror. Peronie, Compoſ. Flor. Tilia, Acatia, Tinct. Antimon. Auro Potabil. Tinct. Luna, Ol. Succini.*

2dly, When the *Paroxyſmus* is gone off, then the *Materia Peccans* or Noxious Matter muſt be carried off by *Troc. Alhand. Mechoacan. Merc. dulc.* But little Children muſt be purged with *Manna, Caſſia, Syr. Roſar. Solut.*

3dly, *Sudoris provocatione*, (i. e.) By Sweating, eſpecially cum *Viſco quercin.*

Rad.

Rad. Paeniæ, Caryoph. Vincetoxici, China, Sarſaparill. Bezoartic. Ori Antim. Diaph. Bezoartic. Lunare Spirit. Tart.

4thly, *Confortantia Cerebri*, which muſt be with *ſpecifica Epileptica*, *Spirit. Corn. Cerv. Cran. Human. Perlarum, Coralorum, Ung. Alcis. Ol. Succini.*

Eſſentia Citri Tinct. Lunæ.

XIII. *SPASMUS Convulſivus*, proceeds from Saline Nervous Moiſtures, or Humours, which convey themſelves between the Nerves and Sinews, and throw them together. *Curatio ſit diſcuſſione externa*, that you uſe preſently External Remedies, which take away the Contration of the Nerves, and the Saline Moiſture or Humours diſperſe.

1ſt, *Remedia ſunt Spirit. & Ol. Juniperi, Ol. Caſtorei, Euphorbii, Therebinth.*

2dly, *Laxatione, cum Caſſia, Tamarind. Syr. Roſar.*

3dly, *Sudatione*, That the Patient ſweat, *cum Sp. C. C. Volat. Spirit. Tartari*, with a little *Eſſent. Citri* mixt together.

XIV. *APOPLEXIA*, is a Sudden Loſs of all External and Internal Senſes, attended by a Motion of the whole Body and all the Nerves, and proceeds from Obſtructions in the Ventricles of the Brain, which confine the Animal Spirits; and this Obſtruction proceeds from Bi-

tuminous and Phlegmatick Humours and Moisture.

1*st*, Those Humours may be carryed off by *Troch. Alhand. Agaricus, Jalap. Merc. dulc. vel Specific. Purgant. meo.*

2*dly*, The Brain must be strengthen'd by *Essent.& Spirit. Rorismarini, Lavend: Cerefor. nig. Salviæ, Majoranæ, Balsam. Fœniculi, Ol. Succini.* If he is in the Fit, you must use *Sal. Volatile, Sp. & Aq. Apoplect. Lang.* mixt together, pour it in his Throat, and let him swallow down till he comes to himself, then Purge him with *Pillul. Aloëphang. Ext. Rudii.*

XV. *CATARRHS*, are nothing but Excrements, which are collected in the Head, and then they part and fall upon other Members, and are sometimes very sharp and Saline, and sometimes very Nauseous, according as the Humour or Vapours are, and according as the *Viscera, Concoctions* are hot or dry.

And those *Catarrhs* come or proceed generally from a hot Liver, and a cold Stomach, and of a weak Head, which draws every thing to it that is moist.

1*st*, The Cure is effected by *Gum Guttæ, Merc. dulc. Jalap. Turpeth. Mineral. Aloës Diagrid. Hermodact.*

2*dly*, *Discussione per Sudorifera cum Spirit. C. C. Tart. Guaiac. Sarsaparill. China. Sassafras.* 3*dly*,

3*dly*, *Roboratione Viſcerum*, or Strengthening the Bowels, as the Liver muſt be cooled, *cum Conſ. Roſar. Acetoſ. Acetoſell. Citri, Cichori, Eſſent. Citri, Spirit. Vitrioli dulc. Sal. Prunellæ.*

4*thly*, *Purgatione*, or Cleanſing with Cephalick Snuff, *Maſticatoriis*, which one chaws in the Mouth.

Pulv. Sternutator. &c.

CAP. II. *De Morbis Oculorum.*

THE Diſtempers of the *Eyes* are 1. *Ophthalmia*, an Inflammation of the Eyes. 2. *Pannus*, *Cataracta*, Cataracts. 3. *Rubedo*, or Redneſs of the Eyes.

I. *OPTHALMIA* proceeds from a hot Blood of the Nerves, which runs in the ſmall Veins and Cuticle of the Eyes.

Cura 1. *Revulſione*, or by hindring the hot Blood to run to it, *per venæſectionem* or Letting Blood.

2. *Sedantibus dolorem & inflammationem*, and that the Inflammation be cooled or taken away, and the Pains eaſed, which conſiſts in *Epithyme* and *Cataplaſma*. *Ex Empt. Medul. Panis tritici. Pom. aſſati* ana *q. ſ. Croci. Satch. Saturn.* ana ℈i. m. *cum Lactuca*, and lay it gently over the Eyes.

3. *Evacuatione*, or Purging with *Hydrogoga* and *Chologoga*, as *Merc. dulc. Diagrid. Gum. Gutt. Aloës.*

II. *PANNUS*, Cataracts, proceed

from a tough bituminous mucilaginous Humour, which settles between the Skin of the Eyes, and coagulates to a Skin.

1. It is cured by Purging with *Agarit. cum Mechoacan. Merc. dulç.*

2. *Dissipantia*, by Dispersing and Lessning the Bituminous Humours by *Aq. Rosar. Verben. Fœniculi. Chælidon*, infus'd with a litle *Croc. Metal. & Vitriol. alb.* if this will not do, then they must be couched.

III. *RUBEDO* generally comes from a hot Liver, and is cured by internal Medicines, as you will hear when I treat *de Hepat.* Externally apply *Succh. Saturn.* in a little *Rose-Water* dissolved, or let an Issue be made.

CAP. III. *De Morbis Aurium.*

THE Diseases of the *Ears* are first *Dolores*, Pains. 2. *Tinnitus*, Tingling in the Ears. 3. *Surditas*, Deafness.

I. *DOLOR*, or Pain, proceeds from sharp Vapours, and is cured by Anodines or Medicines that ease Pain, as *Ol. Chamamil. Anethin. Lumbricor.* But if the Pain should be very violent, then you may give inwardly *Laud. Opiat.*

II. *TINNITUS*, is caus'd by Vapours, which are confin'd between the Cuticles of the Ears (or Drums.)

THE Cure is perform'd by *Dissipantia, Carminativa* &c. which are *Decocta Origani in Vino*

in Vino, Calce viva in *Aq. Sol.* with a Spunge held to the Ear.

Ol. Amigd. amar. cum pom. Coloq. digeſt. two or three times, and put to the Ear. *Vel Sp. Sal. Armon. vaporetenus exceptus in anguſtiori vitro poſitus.* If there are Worms in the Ear, the Juice of the Peels of *Walnuts*; and if Ulcers, they muſt be cleans'd with Milk of the Fig-Tree, and the Juice of Wormwood.

III. *SURDITAS*, is occaſion'd by Hurting the *Nervi Auditorii*, which is incurable; But if it proceeds only from Stoppage of the Ear, then you may put *Aq. Card. Benedict.* with a little *Aloës Succor.* in the Ear, or Fat of an *Eel*, and Oyl of *Bitter Almonds*, or the Red Flower of *Dead Nettles*, *Red Archangel Flower*, put them in a Glaſs of good *Oyl* well ſtopt and ſet in the Sun, then drop ſome into the Ear, and ſtop it with Black Wool, and make him ſneeze.

If *Ulcers* are in the Ear, firſt waſh it with Salt-Water, then Mundify it with *Ung. Apoſtolor.* then uſe *Succ. Abſinth. Myrrh.* and then *Ol. Ovorum.*

It. an Oyl wherein *Leeks* and *Earth-Worms* have been Boyled. It. *Ol. Perſicorum* is good for thick Hearing. It. *Ol. Therebinth.* has often proved very ſucceſsful.

CAP. IV. *De Morbis Narium.*

THE Diſeaſe of the Noſe proceeds from two Cauſes, 1*ſt*, *Polypus*, or an Excreſcency, that grows out of the Noſe. 2*dly*, *Hæmorrhagia*, or Bleeding of the Noſe.

I. *POLYPUS*, is a Fleſhy Excreſcence, which you may eaſily perceive, it is cured with *Hony of Roſes*, *Ol. Vitriol. Mercur. Sublimat.* inflames too much.

II. *Hæmorrhagia*, is when the Blood runs too much out at the Noſe, which often weakens Nature, and cauſes Death, if not Remedied.

The Cure is *Firſt*, *Venæſectione*, or *Letting Blood*, if the Patient can ſpare it.

2*dly*, *Fluxus Curatione*, by Stopping of the Flux, which is by Aſtringents, as *Crocus Martis Aſtringen. Roſ. Sicc. Corall. rubr. Laud. Opiat. Aq. Burſæ Paſtoris.*

Tinctura Martis, and *Laud. Opiat. cum Aq. Burſ. Paſtor. ſunt principalia.*

3*dly*, Externally uſe *Epithemata*, as *Aq. Spermat. Ranar.* in which is diſſolved *Camphor. & Sacch. Saturni*, and lay it about the Neck, and put a litle *Opium* in the Noſe, or the *Caput Mort.* of *Vitriol.*

CAP. V. *De Morbis Oris.*

THE Diſeaſes of the Mouth are 1. *Aphtæ*, or Puſtules. 2. *Fœtor*, or Stinking Breath, and *Scurvy*.

I. *APH-*

I. *APHTÆ*, or Puſtules proceed from a hot Bilious Blood.

Purge the Patient with *Diamor. Mel Roſar. Spirit. Vitriol. & Oximel.*

II. *Fœtor*, or Stinking Breath proceeds from ſtinking Vapours, which is the Cauſe of putrifyed Matters in the Stomach, Breaſt or Mouth.

For the Cure, if the Putrifyed Matter is in the Stomach, you muſt purge firſt with *Agarick* and *Mechoacan*. Afterwards diſperſe the Stinking Vapours with *Mel* and *Acetum*, or *Rad. Imperat. Ireos. Cort. Citri, Zedoariæ, Nucis Moſcat. Carioph. Caſhew.* But if in the Breaſt, it muſt be cured by Expectoration of the Slimy Humours, *cum Oximell. Syrup. de Hyſop. Veronic. Aqua Card. Benedict. Tinct. Aſtmatic.*

But if the Ulcers are in the Mouth, it muſt be often waſhed with *Decoct. Perlar. Plantag. Agrimon. Roſar. rubr. Pom. Granat.* and at laſt adding a little *Alum Roch. & Sp. Vitrioli* to it.

CAP. VI. *De Morbis Dentium.*

THE Diſeaſes of the Teeth are *firſt Dolores*, Pains or Aches. 2. *Nigredo*, which proceed from ſharp Humours of the Nerves, which putrify the Teeth and the ſubtil Nervels, and make them quite hollow.

FOR

FOR Cure *first* give him *Laud. Opiat.* inwardly; Externè *Opium Crud. Spirit. Vitriol. Theriac. and Camph. Ol. Caryoph. Nucis Moscat.*

2*dly*, THE next thing to be thought of, is *Fluxus interceptio*, to hinder the Flux or Humour, which is done *Applicatione Empl. Mastichin. Tacamahaca.*

3*dly*, *Revulsio*, when the Humours are too many, they are to be carryed off with *vesicatoria.*

4*thly*, *Purgatione* with *Jalap. Diagrid. Merc. dulc. Pul. Purgant. Specific. meo.*

5*thly*, *Nigredo*, the Tartarous Humours, which are caus'd by Eating and Drinking, or a foul Stomach, and settle between the Teeth, must be remedied by *Sp. Vitriol. Sp. Tart.* with a little Water mixed together.

6*thly*, By Purging and Cleansing the Teeth with *Tripol. Bol. Armon. Porcelan.*

7*thly*, And by Fastning the Teeth with *Gum Mastic. Mirrh. Terra Japan. Sang. Draconis*, and a little *Alum.*

CAP. VII. *De Morbis Tonsolarium*

THE Disease of the *Glandules*, is a Tumour or Swelling, which proceeds from abundance of Saline Blood, and is easily cured by anointing it with Oyle of Almonds somewhat warm; But if the Glandules are coagulated, then they must

must be mollifyed with *Empl. de Melilot.* and internally you may give *Oculor. Cancror. Pulv. è Chalis, Corall. rubr.*

CAP. VIII. *De Morbis Uvulæ.*

THE Falling down of the *Uvula* or Palate, proceeds from a Phlegmatick Humour or Moisture, which relaxes the Uvula or Palate, and makes it slip down.

FOR Cure, *first* let an Egg boil very hard, then cut it to pieces, and lay it as warm as you can bear it upon the Top of the Head, which will cause it to ascend into its place. But if it not will rise of it self, then you must use *Astringent Medicines*, and blow them to it, as *Piper. long. Succ. Acatiæ, Tormentill.* and you may make an Astringent Gargle of it, and so gargle the Mouth.

CAP. IX. *De Squinancia.*

THE Disease of the *Quinsey* is an Inflammation of the Glandules, Throat, Tongue and Gums and Muscles, which are inflamed by the hot Vapours of the Liver, Spleen and Stomach, and is generally accompany'd by a hot Fever, and the Throat and Tongue is full of Slime, and sometimes black.

1 *Cura*, First inject a Gargle of *Agrimonia Plantag. Veronica, & parum Ol. Vitriol.*

2. Let him Blood under the Tongue.

De

CAP. X. *De Angina.*

THIS Diſeaſe of the Throat proceeds from Stoppage of the Throat, where no Meat can paſs, and comes generally when the Throat is ſwelled.

1. *Curatio ſit cum Cataplaſmatis.*

2. The internal Putrefaction of the Throat muſt be prevented with *Raſura dentis apri* ℈j. *Amigd. dulc.* ʒ ß. *Sacch. Cand.* m. and give it pretty warm.

3. The Inflammation muſt be prevented by *Prunella* ℞ *Sal. Nitri*, ʒj. *Aq. Plantag.* ʒiiij. *Sacch.* ʒj. drink often a Spoonful of it warm.

Thus far of the *Head* and it's Parts, now let us come to the other principal Parts of the Body, and firſt treat of the *Lungs*.

CAP. XI. *De Pulmonum Morbis*

BETWEEN Heaven and Earth is a *Chaos*, which cauſes moſt Diſeaſes, and eſpecially thoſe of the Lungs, becauſe the Lungs receive the Impreſſion of the Air from *Mercurial*, *Sulphurial*, *Saline particles*, which cauſe corroding Diſeaſes of the Lungs; and are firſt *Aſperitis* or Hoarſneſs. 2. *Peripneumonia*, or Inflammation of the Lungs. 3. *Phthiſis*, or Conſumption. 4. *Pleuritis*, Stitches of the Side. 5. *Aſthma*, ſhort Breath. 6. *Tuſſis*, a Cough. 7. *He-*

7. *Hæmoptyſis*, Spitting of Blood.

I. *ASPERITIS*, or Hoarſneſs, proceeds externally from cold oyly Nuts, *&c.* or internally from Saline Humours, which fall into the Wind-Pipe, and is cured *Levigantibus*, which are Medicaments that mollify, as *Ol. Amygdalar.* and *Decoct. Paſſular. Liquirit. Jujubar. Caricar.*

II. *PERIPNEUMONIA*, or Inflammation of the Lungs, is cauſed by a great Quantity of the Blood running into the Lungs.

Signa: When one finds a Hectic or continual Fever in the Breaſt, and his Breath is ſhort, and Matter and Blood is ſpued up.

'Tis cured *firſt Inflammationis prohibitione*, or by taking away the Inflammation *per Veneſectionem*, by Opening a Vein.

2. *Expectoratione*, *per Syr. Papaver. Erratic. Violar. Endiviæ, Nymphææ, Aq. Hordeat. Card. Benedict. Hyſop.* ℔j. Such Patients very ſeldom recover, if they uſe not Medicines betimes.

3. *PHTHISIS*, or Conſumption, is an *Ulceration* of the Lungs, proceeds when there have fallen a great many Corroding Saline Humours upon the Lungs.

Signa Febris Hecticæ, A dry Cough, Matter ſpuing up; and the Body conſumeth.

The

The Cure is peform'd *first* by Purifying and Healing the Ulcers with *Flor. Sulph. Syr. Hederæ Terrestris, Althææ, Veronicæ, Pilosellæ, Sacchar. Rosat. veteris, Decoct. Guai. China, Sarsaparill. Santalis.*

2. *Sanguinis correctione*, by Correcting or making the Blood better with *Lac Caprinum. & Asinum.*

3. *Ulceris Incarnatione*, or that the Matter in the Ulcer be quite incarnated with *Cons. Rosar. Syr. Papaver. Jujubar* Inwardly: And Externally anointing the Back-Bone with *Ol. Violar. & Rosar.* &c.

The best Remedies are *Balsa. Sulphuris*, and *Tinct. Tartar. cum Syrupo Violar.* mixt together.

IV. *PLEURITIS*, is an Inflammation of the hard Cuticle *Pleura*, which roundeth the Ribbs, proceeding from the hot Humour of the Blood and Bilis.

Signa: Continual Stiches in the Side, Cough, short Breath and Feverish.

For the Cure of this, *first*, the Humours are to be turn'd by *Venæsectionæ*, and the Pains eas'd by Anointing with *Ung. Dialthea, Ol. Amygd. dulc. Camphora*, or by Laying a Plaister to it, *Empl. de Cicuta*, and *G. Ammoniaco*, and to disperse it by *Sudorifick Medicines*, as *Sp. Tart. Anticol. C. C. Antim. Diaphoret. Bez. Solare, Flor. Sulph. Dent. apri, Mandib. Pisci. Flor. Sulphuris.*

V. *ASTH-*

V. *ASTHMA*, or Short Breath, proceeds from a Stoppage of the Wind-Pipe with tough Slimy Viſcous Matter; Or is caus'd by Heat with a ſudden Cold.

'Tis cured by Digeſting thoſe Slimy Humours with *Oximell. Scillitic. Syrrup. Violar. Hyſop. Capillor. Veneris, Veronica, Tinct. Aſthmatica.* 2*dly*, By Purging with *Jalap, Mechoacan. Agaric.* 3*dly*, By mollifying Medicines, as by *Species Diatragacanthi, Sacch. Cand. Penid. flor. Sulphuris, cum Syrup. ut ſupra.* Or Medicines, that provoke Sweat, to diſperſe the Mucilaginous Reſinous Tartareous Humours.

VI. *TUSSIS*, is a frequent Motion in the Lungs and Breaſt, to bring up what lyes in the Wind-Pipe and the Lungs, proceeding from Viſcous Slimy Humours; and to carry them off by Purging Medicines, as *Sena, Agaric. Sem. Aniſi, Fœnicul. El. Lenitiv.* 2*dly*, To bring it up (or by expiration) by *Syr. Veronic. Scabioſæ Tinct. & Balſ. Sulphuris. Ol. Amigdal. vel Lini.*

VII. *HEMOPTYSIS*, or Spitting of Blood, proceeds from Burſting of a Vein, and too great Quantity or Flux of Blood.

1. Cured by *Influxus Sanguinis prohibitione*, Stopping the Blood, which muſt be with Aſtringents, as *Sacch. Roſar. veteris*

Bol-

Bol. Armen. Corall. rubr. Terra Sigillat. Lap. Hæmatit. Decoct. Consol. Major. Tinct. Vitrioli.

CAP. XII. *De Morbis Cordis.*

THE Diseases of the Heart are of two Sorts, *first Palpitatio*, Palpitation. 2. *Deliquium Animi*, Fainting or Swooning.

I. *PALPITATION* comes when the *Spiritus Vitalis* is not generated enough in the Heart, or is otherwise dissipated.

To Cure it use, Externally, *Inunctiones*, as *Ung. Rosar. Species Cordial. Camphorat. Croc. Ol. Nucis Moschat. Caryoph.*

Internally, *Essent. Citri Ol. Cinamom. Lap. Bezoartic. Mag. Perlar. Corall. Succin. Rut. Anthos. Citri, Meliss. Borag. Theriacalis, Aurant. flor. Sal volatile Oleosum, Aurat. Tinct. Corall.* Or such as comfort the Heart.

II. *DELIQUIUM Animi*, or Fainting, or Swooning away, is a Sudden Vanishing of the *Spiritus Vitalis*, therefore a Man lyes as if he was dead, and is cold as a Stone.

THE Cure is *Excitatione & Regeneratione Spirit. Vitalium*, by Raising the Vital Spirits, Externally *Aceto, flor. Tunica, Rutæ, Sambuc. Balsa. Succinat.*

Inter-

Internally, *Essent. Citri cum Aq. Rosar. Cinamomi Carbunculi, Ol. Cinamomi, Citri Carioph. Nucis Moschat. Spirit. Melissæ, Theriacalis Tinct. Aurea.*

CAP. XIII. *De Morbis Ventriculi.*

THIS Disease of the Stomach comes from weak Moisture, which is not strong enough for Digesting the Meat, therefore brings *first*, *Dolor*, or Pain. 2. *Ardor*, or Heart-burning. 3. *Appetitus Vitiosus*, or False Appetite. 4. *Sitis Nimia*, Great Drought. 5. *Concoctionis Læsio*, Ill Digestion. 6. *Singultus*, or Hick-Cough. 7. *Ructus* (or Ralpsing,) Belching. 8. *Nausea*, Nauseousness. 9. *Vomitus*, Spuing. 10. *Cholera*, Spuing or going to Stool upwards and downwards.

I. *DOLOR* proceeds from sharp Humours, or when the Membranes stretch, rend, or break.

THE Cure is *Doloris mitigatione*, by giving Ease to those Pains by Anodines, as *Ol. Carvi, Mentha, Chamomill. Anisi*, or if the Pains will not go off, *Laud. Opiat.* 2. *Ventriculi roboratione*, or Strengthning the Stomach with *Mag. Perlar. Corall. Elix. Citri, Melissæ, Menth. Puleg. Carioph. Cinamom. Nucis Moschat.* 3. *Purgatio*, Purging with *Aloë, Jalap. Hiera Picra.*

II. *Ardor*, or Heart-burning, is nothing but Humours rising up, which lye in the Stomach.

The Cure is *Ardoris Mitigatione*, by giving Ease to the Heart-burning, which must be with such Medicines as demolish the Humours, or take away the Sharpness, as *Oculor. Cancror. Creta Margarit. Corall. Sacch. Rosar.*

2. *Purgatione*, by Purging off the Humours with *Merc. dulc. Jallap. Pill. Stomach. cum Gumm.*

III. *APPETITUS Vitiosus*, proceeds from the Bilious Phlegmatick Humours, which settle between the Tunicles or Cuticles of the Stomach.

The Cure is perform'd *first*, by Vomiting *cum Croc. Metallorum, Sal. Vitriol. Mercur. Vitæ.*

2*dly Comfortatione*, by Comforting the Stomach with *Aq. Cinamom. Fort. Aurant. Essent. Citri Aq.* Dr. *Steph.*

IV. *SITIS nimia*, proceeds from hot and sharp Bilious and Saline Humours, which Corrode the Orificium Ventriculi, and is cured by Allaying the Droughtiness with *Aq. Fontanâ and Succ. Citri*, or *Aq. Fragor. Rub. Idei*, with Syrup of Limons mixt together.

V. *CONCOCTIONIS Læsio*, or an Ill Digestion of the Stomach, comes from a weak Heat which is naturally in the Stomach.

1*st* To cure this, Strengthen the Heat of

f the Stomach, with *Elix. Propriet. Eſſent. Menth. Juniperi, Abſinth. Calam. Aromat. Ari, Ol. Cinamom. Nucis Moſcat. Carioph. Macis.*

2*dly*, Externally uſe Cataplaſmata inunctiones, as *Ol. N. M. Abſinth. & Trageam Stomachicam.*

VI. *SINGULTUS*, is a Convulſion of the Stomach, which attracts the Fibres.

Cure it with *Eſſent. Citri. Elix. Proprietatis, Cinamom. Carioph. Sal. Nitr. ppt. vel Sal. Tartar.* and if you have not Eaſe, you muſt give *Laud. Opiat. with Ol. Cinamom. Carioph.*

VII. *RUCTUS*, Belching is cauſed by Wind which is in the Stomach.

'Tis Cured by Diſperſing the Wind with *Ol. Carvi, Cumini, Aniſi, Fœniculi, Coriandri, Nucis Moſcat. Carioph. Spirit. Anicolic.*

VIII. *NAUSEA Vomitus*, Nauſeouſneſs, Loathing and Vomiting, proceeds from the Bilis viſcoſa and ſlimy Matter which lies in the Stomach.

The Cure is perform'd by Carrying off thoſe Humours and ſlimy Matters with *Jalap. Diagrid. Ext. Rud. Merc. dulc.*

IX. *CHOLERA*, Spuing, Purging or going to Stool without Intermiſſion,

is cauſed by ſharp Humours, which lie between the Valvulæ in the Stomach, and move the Stomach continually to Vomiting, and is often of ill Conſequence, becauſe it ſpends the Vital Spirit. *Cura*, Quieting and Stopping the ſuperfluous Evacuation by *Crocus Martis*, *Carioph. Menth. Maſtich. Laud. Opiat. Eſſent. Citri*, *Syr. Cydonior. Roſar. rubr. Tinct. Martis.*

CAP. XIV. *De Morbis Inteſtinorum.*

THE Diſeaſes of the Guts are variouſly, 1. *Worms.* 2. *Hernia.* 3. *Cholica.* 4. *Iliaca*, Stopping or Obſtruction. 5. *Lienteria*, Running or going to Stool. 6. *Diarrhœa*, Looſneſs. 7. *Diſenteria*, Bloody Flux. 8. *Fluxus Hepaticus*, or Liver Flux.

I. *WORMS*, proceed from thick ſlimy putrified Humours, which generate, by a fervent Heat and Moiſture, ſmall Worms.

This is known by Stinking Breath, Grinding of Teeth, and Itchings of the Noſe, Griping of the Guts, and a Looſneſs often mix'd with Slime.

1*ſt* The Cure is perform'd by applying ſuch Medicines that kill the Worms, as *Sem. Santonic. Scord. Centaury minoris*, *Aloës*, *Myrrhæ*, *Zedoar. Carlinæ. Coriandr. Mercur. dulc. Perforatæ.*

2*dly* And ſuch as carry off the Worms and

and ſlimy Matters, otherwiſe they generate again, which muſt be with Purging Medicines, as *Rhabarb. Turbith. Diagrid. Troch. Alhand. Aloës. Mercur. dulc.*

Externally uſe *Ol. Abſinth.* if the Children are little, make an Ointment with *Syr. Flor. Perſicor.* and *Aloës*, and lay it upon the Navel.

II. *HERNIA*, or Burſting are two Sorts, *firſt* the Guts-Burſting, and *2dly* Wind-Burſting.

1ſt The Guts burſt when the *Peritoneum* is broken, and the *Inteſtinum Ileum* is fallen to the *Scrotum*, the Reaſon is, when one has Carryed much, or from Jumping, or from Falling, or Crying.

1ſt To Cure this, the Guts may be again thruſt into the Body, which requires a particular Method, becauſe the Guts are ſlippery, and apt to fall down again. I have ſeen a piece of fine Silk tyed about it, and thruſting it up has made it ſtay, and then tye it up with a Truſs.

2dly The broken *Peritoneum* ſhould be healed again, which muſt be by giving Internally *Hypogloſſum Piloſell. per foliat. Hernaria, Sigill. Solomonis, Lumbric. terreſt. Filipend.* made up in Powders, or Boyled in Red Wine, to be drank frequently. Or *Eſſent. Conſolid. Major. Sarſaparilla. Sal. Gemmæ.* Externally muſt be applyed *Unguent.*

guent. & Empl. contra Ruptur. & Cerat. de pelle aritt.

The Cure of Burſtenneſs, *Cura Herniæ*, If the Inteſtines are fallen down, then muſt you uſe *Olea*, *Fomenta*, *Emplaſtra* and *Cataplaſmata*.

2*dly*, *HERNIA flatulenta*, or Burſten-Winded, proceeds when the Inteſtines are filled up with ſo much Wind that the *Peritoneum* is burſt with it.

'Tis Cured only by Diſperſing the Wind with *Ol. Aniſi*, *Fœniculi*, *Carvi*, *Cumini*, *Coriandri*, *Menth. Salviæ*, *Spirit. Anticolicus*, with thoſe Oyls you may make Morſels, or an Electuary.

As for External Means, the Belly may be anointed with *Ol. N. M. Menth. Maſtich. Aniſi.* The Inflammation of the *Peritoneum* is eaſed as you heard before.

3*dly* *Hernia Carnoſa*, or Fleſhy Rupture, proceeds from a Fleſhy Serous Matter, which grows in the *Scrotum*, and comes generally on the Teſticles and Privities, or by a Kick on thoſe Parts, if it is taken preſently, it is ſoon cured, but when it has been long neglected, then it is not ſo ſoon diſperſed.

Cura Diſſipatione coagulati Sanguinis, or by Diſperſing that coagulated Blood, from whence grows the Fleſhy Matter, and muſt be firſt by Internal Medicines,

as

as by *Decoct. Guaiaci, Sarſaparill. China. & Pul. Conſolid. Majoris, Herniar. Perforat. Spongia Combus, Lap. Spongia Cinamon.*

Externally, *Croc. Sulphur. Alumen. Pulv. Conſol. Major. farin. fabar. & orob. cum Aceto pro Cataplaſ.* and lay it warm upon it, till it's gone off, then lay *Emplaſ. pro Ruptura* upon it.

III. *COLICA*, or Cholick, is a great Pain within the *Inteſtine*, called Colon, and proceeds from Viſcous and Bituminous Humours, which ſettle between the *Inteſtina*, and corrode there, and cauſe abundance of Wind, which relaxes the Guts, and creates great Pain.

The Cure is perform'd *Inteſtinorum purificatione, Doloris lenitione & Flatuum diſcuſſione*, which is Cleanſing of the Inteſtines, and Eaſing the Pains, and Carrying off the Wind, and is beſt by Cliſters. *Flatuum Diſcuſſione*, or Carrying off the Wind inwardly by *Ol. Zedoariæ, Citri. Cinamom. Aurantiorum, Cariophillor. Aniſi, Fœniculi, Carvi, Coriandri, Spirit. Anticolic. Materiæ Viſcoſæ Evacuatione*, or Carrying off thoſe ſlimy Matters, which muſt be by Purging with *Jalap, Diagrid. Merc. dulc. vel Cœleſtis.*

IV. *ILIACA*, or Stoppage of the Guts, proceeds from hard Food or Dung in the Guts, that nothing comes through,

and one Spues every thing up again he takes, which is generally Mortal to those that do not understand it, and the common way generally used, is inwardly by *Emollientia*, as *Cremor. Tart. Tart. Vitriol. Tinct. Tartari Spiritus Anticolic.* in fat Mutton Broth taken, and externally with *Ol. Camomil. Violar. Lumbricor. Amigd.* or a slippery Glister applyed, *cum Herb. Mercur.* Externally you may lay upon the Belly a Calve's Chaldron, or of another Creature if it comes hot out of the Belly, such a Man can't Live above four or five Days if he has not Ease, but if all these will not do, I'll tell you what will, (if you can understand it, A ROMAN MINERAL called by *Theophrast. Paracelſ.* 27 upon the Wall, take 5 Grains) *Succus Liquorice* g. v. m. *Capiat Statim*, it will make way through all, and this has saved many Lives, and may save many more, which would otherwise perish.

V. *LIENTERIA*, or Raw Running through, is when the Meat presently goes away, or through the Body without Digestion.

1*ſt Cauſa*, the Reason is, the Internal Heat of the Intestines is weak.

The Cure must be speedy, or the Natural Heat is Suffocated, and inwardly is given

given *Ol. Maſtiches, Menthæ, Abſinth. & Elix. Propriet.*

2*dly*, Externally uſe *Inunctiones* with *Ol. Terebinth. Nucis Moſc. Philoſoph. Caſtor.*

3*dly*, *Leni Evacuatione*, by gentle Purges with *Tamarinds, Mirobalan. & Rhubarb.*

CAP. XV. *De Diarrhea, Diſenteria & de Fluxu Hepatis.*

DIARRHEA, haſty or frequent Stools when the Meat is digeſted, but it can't paſs to the *Vaſa Lactea ad Cor* for Nutrition, therefore can no Blood be generated from the Meat.

Cauſed by the *Relaxation* of the *Fibres* and Weakneſs of the Stomach and Inteſtines, and *Vaſa Lactea.*

1*ſt* Cure, *Leni Evacuatione*, gentle Purging off the Excrements, which muſt be with *Tamarinds, Mirobalan. Croc. Metall.*

2*dly*, *Aſtringendo per Terram Sigillat. Bolum Armenum Croc. Martis Diaſcor. Conſ. Roſar. rubr. C C C. & Tinct. Corall. Maſtiches.*

3*dly*, *Confortatione inteſtinorum*, by Comforting the *Inteſtines* with *Lac Chalybea Emulſio, Amygd. dulc. Aq. Tormentill. Decoct. fol. quercin. Rad. Filipendul.*

DISENTERIA, Bloody Flux, is an Ulceration of the *Inteſtines* from hot Corroſive Humours, which corrode the Cuticles of the Guts, from which comes ſometimes a great deal of Blood.

'Tis known by Griping Pains with conti-

continual going to Stool, and nothing comes but Slime and Blood.

'Tis 1*ſt* Cured *Leni Evacuatione*, by Gentle Purging off thoſe Corroſive ſharp Humours with *Syr. Roſar. Violar. Tamarind. Rhabarb. Elect. Lenitiv. Ipecacuanha.*

2*dly*, *Abſterſione*, by Cleanſing the Ulcers with Cliſters.

3*dly*, *Doloris Mitigatione*, by Eaſing the Pains, and Strengthning the Inteſtines, with *Lac Chalybis in formâ Cliſteris*, which is very ſerviceable in this Caſe. Or inſtead of that the Mucilage of *Sem. Cydonior.* boyled with Plantain Water.

4. *FLUXUS adſtrictione*, or by Stopping the Flux with *CCC. Pul. Rad. Torment. El. Diaſcord. Fracaſtor. Terra ſigillat. Bol. Armen.*

Comfortatione virium, by Strengthning the Parts with *Aqua Borag. Bugloſs. Roſar. rub. Syr. Cydon. vel Acetoſa, vel Lujul. & Aqua Cinamom. Menth. Meliſ.* Dr. *Stephen.*

5. *FLUXUS Hepaticus*, Flux of the Liver, proceeds from a Weakneſs of the Liver, and looks like Water, wherein Fleſh has been waſhed.

'Tis Cured by Remedies which ſtrengthen the Liver, as *Tinct. Corall. Magiſterium Corall. Eſſentia Citri, Crocus, Vitriol. Martis, Syr. Cydonior. Conſ. Roſar. rubr. Lujula. Acetoſa.*

THE

CAP. XVII. *De Morbi. Hæmorrhoidarum.*

THE Diſeaſes of the Hemorrhoids are two Sorts. 1. *Fluxus*, when they Run ſtrong. 2. *Suppreſſio*, when they are too much ſtopped.

I. *HEMORRHOIDARUM Fluxus*, is when the Hemorrhoids flow or run too much, or when too much Blood goes away by Stool, then a Man grows weak and faint, and generally falls into a Dropſey, if the *Phyſicians* do not take Care.

'Tis occaſion'd by Heat of the Liver or Spleen, that cauſe Hot Serous Blood, which opens the Veins.

To Cure this, *firſt* uſe Strengthning and Aſtringent Medicines, as *Tinct. Coralior. Martis, Ol. Martis, Crocus Martis, Bol. Armeni, Terra Sigillata, Conſ. Roſar. E Succo Berber. vel Cort. Ling. Sanct.* ℥ ſs. *Sarſaparill.* ʒvj. *China* ʒ iß. *Herb Milleſol. Baſ. Minoris* ʒij. *Conciſ. & infund. in vino ſimpl.* mij. *S. artem*, drink a Draught of it frequently.

Externally uſe *Colcathar* with *Ol. Cydonior.* made into an Ointment, and anoint the Parts with it, or Juice of Yarrow.

II. *SUPPRESSIO*, is cauſed when the *Hemorrhoids* are ſtopt by groſs Tartariſh Blood, and the little Tuberculæ are ſwelled up; but thoſe Tuberculæ occaſion great Pain.

1*ſt* 'Tis Cured *Doloris mitigatione*, by Eaſing

Easing those Pains, for which take White Bread, and boile it in Milk, and lay it warm upon it, or dissolve Opium with Milk, and apply it *Principale est, Sach. Saturni cum Balſ. Sulph.* mixt together, and apply it, it gives Ease immediatly.

2*dly*, *Apertione venæ*, or Opening the Vein, that the gross Blood may be Evacuated, or make *Aloës* up into Pills and use them.

Externally you must Rub the Vein with Juice of Onions or Shallots, which will make them open easily.

CAP. XVII. *De Morbis Meſenterii.*

THE Diseases of the Mesenterick Vein, are Obstructions, proceeding from Viscous and Slimy Matters, from Meat and Drink, which lye in the little Mesenterick Veins.

'Tis known by Obstruction of the Liver by Wind, with great Drought, and little Heat.

1*ſt*, The Cure is by Opening Medicines, as *Cremor. Tart. Sal. Vitriol. Syr. Cichory, Abſinth. Agrimony, Scolopend. Tinct. Martis*, and all Epaticks and Splenetick.

2*dly*, *Laxantibus*, by Laxatives, as *Fol. Sennæ, Tamarind. Caſſia, Rhabarb. Paſſul. Major & Minor.*

Inflam-

Inflammation is made by ſharp Bilious Matter, which inflames the Skin of the Vein, and commonly occaſioneth a great deal of Symptomick Matter.

You may know it by much and great Heat about the Navel and Inteſtines, continual Drought and Pains.

For the Cure, uſe *Temperativa Humorum*, or giving Eaſe to thoſe ſharp Humours, which muſt be by Cliſters. Externally you may anoint the Belly with *Ol. Violar. Chamomill. Anethi, Levi Evacuatione & Apertione*, with gentle Evacuation or Laxatives, as *Fol. Sennæ, Cremor Tart. Prunor. Paſſular. Ext. Caſſiæ.*

CAP. XVIII. *De Morbis Hepatis.*

THE Diſeaſes of the Liver are firſt, *Obſtruction.* 2. *Inflammation.* 3. *Scirrhus* or Hardneſs. 4. *Imbecillitas*, or Weakneſs. 5. *Cachexia*, or bad Blood. 6. *Hydrops*, or Dropſy. 7. *Ictterus*, Jellow Jaundice, 8: *Atrophia.*

1. *OBSTRUCTIO*, is when the little Veins which are diſperſed every where in the Liver are ſtopp'd.

Cauſa, Viſcous and Slimy Humours, which obſtruct the little Veins, and with continual Heat of the Liver come to be Red Sand.

The Signs of this Diſeaſe are, that the Patient upon the right Side has continual

tinual Pains, and generally after Dinner or after Exerciſe.

The Cure is effected 1*ſt Deopilativis*, or by ſuch Medicines which open the Obſtruction; as *Aloës Succotrin, Gumm. Amoniac. Elix. Propriet. Tinctura Tart. Tartarus Vitriolat, Vitriol. Martis, Sal Abſinth. Card. Bened.*

2*dly*, *Intemperiei Correctione*, or by Correcting the ſuperfluous Heat, internally with *Rad. Cichory, Cremor Tartari, Spirit. Vitrioli Baſ. Laxativ. Syr. Cichory Acetoſa, Lujulæ, Citri. Granator. Endiviæ, Spirit. Salis, Tinctura Santalor. Roſar. Papav. Erratic. Aq. Endiviæ, Cichory Acetoſa.*

II. *INFLAMMATIO*, Inflammation of the Liver is, when a great deal of Blood comes in Subſtance to the Liver, which the Heat coagulates, and congeals, and putrifies.

Signa, great Heat and Feveriſh Oppreſſion upon the right Side, and a great Droughtineſs.

This Diſeaſe is dangerous, and ſtays long if you uſe not Medicines betimes, ſo corrupts the Liver, and hinders the Blood from Circulating.

1*ſt*, For the Cure, uſe *Venaſectionem*, Letting Blood immediately, that the Blood in the Liver may be Repelled.

2*dly*, *Refrigeratio inflammationis*, allaying the

the Heat with *Sal Prunellæ, Spirit. Salis, Tartari, Vitrioli, Syr. Endiviæ, Acetoſæ, Lujulæ, Citri, Cichory.*

3*dly*, Externally Cooling, uſe *Sach. Saturni* and *Campher. Ung. Roſat. Empl. de Melilot. Ol. Nymphæ.*

4*thly*, *Laxativè*, uſe Laxatives, Cliſters, which cool the Body, as *Decoct. Cichory, vel Hordeat. Ol. Nymph. Violar.*

III. *SCIRRHUS*, or Hardneſs of the Liver, that is, when the whole Subſtance of the Liver with all the Veins is coagulated, which proceeds from congealed ſlimy viſcuous Matter, which obſtructs the whole Subſtance of the Liver, therefore is *Scirrhus* of the Liver an old Obſtruction.

Signa, The Right Side under the ſhort Ribs is very hard, and always full of Pain.

1*ſt*, 'Tis Cured *Lenibus Laxativis*, by gentle Laxatives, as *Tamarinds, Caſſia, Paſſul. minor, Crem. Tartari, Tart. Vitriol. Paſſulæ Laxativæ ſunt optimæ.*

2*dly*, *Emollientibus*, Inwardly uſe *Spirit. Tartari, Corn. Cerv. Tinct. Tart. & Martis vel Decoct. Agrimoniæ Corinthar. & Cremor. Tart.*

3*dly*, Externally, *Empl. de Melilot. Ammoniac. Diachil. cum Gum.* and *Fomentations* are often uſed,

IV. *IM-*

IV. *IMBECILLITAS*, or Weakneſs of the Liver is, when it generates no more Blood, or the Blood can no more Circulate.

Signa, The Patients in this Caſe have hardly any Blood in their Veins, or when you let them Blood, the Blood is moſt Water, and looks pale, and the Perſons are very weak.

1*ſt* The Cure is perform'd by Specificks which ſtrengthen the Liver, as *Tinct. Corallor. Martis, Syr. Corallor. Maj. Perlar. Aq. Sang. Cerv. Confect. Paſſular. Tinct. Auri, Lunæ, Elix. proprietatis Tart. Eſſent. Citri*, you muſt often Eat Calves Liver, the Liver of Fowls, Almonds and Raiſins of the Sun, and Drink Wine with *Rad.* Cichory and Raiſins of the Sun infuſed.

V. *CACHEXIA*, or Bad Blood, That is, if the Body from good Blood is come to a watery Blood.

The Body, Veins, Arms, Legs in this Diſtemper, are ſwelled; The Cauſe of it is, great Weakneſs of the Liver and Spleen, by which Reaſon no good Blood is generated, but inſtead of it a watery Blood of a Bituminous Subſtance, therefore in a little time for want of Nutriment all Parts grow weak, and ſwallowed up with thoſe watery Subſtances.

1*ſt*, 'Tis

1*ſt*, 'Tis cured *Evacuatione* by Diſperſing the watery Humours, *per Hydragoga*, as *Tinct. Jalap. Gum. Gutt.*, *Merc. dulc. Diagrid. Sem. Cataput. Granadilla*, *Elaterii*.

2*dly*, *Apertione Viſcerum*, by Removing the Obſtruction of the Parts of the Liver and Spleen, which muſt be with the ſame Medicines which are preſcrib'd for the Obſtruction of the Liver, as *Chalybeats*, &c.

3*dly*, If the Blood be *Volatilized*, it muſt be with *Sudorifiks*, as *Antimon. Diaphor. Bezoart. Solare*, *Spirit. Tartari*, *CC. Eſſent. Sambuci*, *Juniperi*, *Sal. Card. Benedict. Centaury minoris*, *Abſinth. Theriac. Cœleſtis*.

4*thly*, *Comfortatione viſcerum Hepatis & Lienis*, by Strengthning the Liver and Milt, with thoſe Medicines which are to be uſed for the Weakneſs of the Liver, aforemention'd.

VI. *HYDROPS*, or Dropſy, is when the Body is ſwelled up with the Teſticles, and Legs and Feet, with ſerous ſaline Humours, which fill up the Parts.

This Diſeaſe is very viſible to the Eye, but the Occaſion of it is a weak Liver and Milt, which generate nothing but Saline watery Blood, when the Kidneys will not attract, therefore it muſt remain in the Body: This occaſions the Dropſy.

1*ſt*, *Cura ſit Materia Evacuatione*, by

Draining off the diſeaſed Matter, as you juſt now heard, *de Cachexia.*

2*dly*, And by ſuch Medicines which force Urine, as *Decoct. Aſparagi, Rad. Fœniculi, Tinctura Tart. Spirit. Salis Tartari, Sal. Geniſtæ vel Herb. Geniſtæ* dried in an Oven, and infuſed in white Wine, of which drink it Night and Morning, *Sal. Straminis, Fabarum, Fraxini, Juniperi, Spirit. & Ol. Juniperi, Fœniculi, Cera, Nuc. Perſicor. Sal. Succin. volatile & fixum, Acetum Squillitic.*

3*dly*, And then the Remainings with Sudorificks, as *Rob. Samb. Ebuli, Spirit. Ebuli Sambuci per fermentationem fact. Theriacal. Antimon. Diaphoret. Bezoartic. Olare Spir. Corn. Cerv. Tartari, Tinct. Bezoartic.*

4*thly*, And then give a *Decoct.* of *Lign. Guaiac. Sarſaparil. Saſſafraſs, China.*

5*thly*, and laſtly, Strengthen the Liver, that it generate no more Watery Humours, with thoſe Medicaments preſcribed, when we ſpoke *de Imbecillitate Hepatis.*

VII. *TYMPANITES*, or Tympany, is caus'd by much Wind, which gathereth in the Body, and then ſwells it up.

If you knock or beat upon the Belly, of any troubled with it, it ſounds like a Drum, and the Patient has a continual Pain about the Hips and Navel.

1*ſt*, 'Tis

1*st*, 'Tis Cured by carrying off or disperſing thoſe windy Humours with *Mecoathan. Jallap, Rhubarb, Gum. Guttæ, Syr. Spin. Cervinæ, Mercur. Cœleſt. Maxvelli.*

2*dly*, By diſperſing thoſe Winds with *Spir. Sambuci per ferment. fact. Ebuli, Juniper. Carvi, Salis, Corn. Cervi, Tartari, Anticolic.* with *Aq. flor. Sambuci, Fœniculi, Aurantior. Juniperi & Syr. de 5 Radicibus.*

3*dly*, And then at laſt ſtrengthen the Liver and the Stomach with ſuch Medicines as already preſcribed for the Weakneſs of the Liver.

VIII. *ICTERUS*, or Yellow Jaundice, proceeds from the Gall, diſperſing it ſelf through the whole Body. The whole Body of the Patient, and the White of the Eyes are Yellow.

The Cauſe of this is, the little Cuticles or Bladders of the Gall are obſtructed and ſtop'd in the Liver, therefore the Gall, which is generated with the Blood, mixes with the Blood.

1*st*, 'Tis Cured by Carrying off the ſuperfluous Humours of the Gall, with *Sal Martis, Gum. Guttæ, Scamon. Pill. Coch.*

2*dly*, *Apertione*, or Opening the little Bladders or Cuticles, *Rad. Cichor. Curcumæ, Herb. Abſinth. Roman. Card. Benedict. Chamedrios, Cuſcutæ, Rhabarbar. Croci cum Aqua Cichori & Vini alb. Coct. in vitro Clauſ.*

3*dly*, By Diſperſing the Colours of the Gall with Sudorificks, as *Aqua Aquilegiæ Chelidon. Lap. Bezoartic. Pulv. Lumbricor. Terreſtr. Spirit. C Cerv. Tartari, Antim. Diaphoretic. Bezoartic. Solare, Tinct. Bezoartic. Magiſterium Solare*, with a Decoction of *Chelidon* and *Verbena* with white Wine and Centaury Water, made in a cloſe Veſſel. Take it every Morning, and ſweat a little after it.

4*thly*, *Confortatione, Tinct. Corallor. Tart. Maſtich. Vitriol. Martis*, NB. *Tinct. Aſtmatic. mea.*

IX. *ATROPHIA*, or a Drying or Waſting away, proceeds from Drying away the Body, becauſe it has no Nutrition, or receives no Nutriment.

1*ſt*, For the Cure, the Body is to be moiſtened, which muſt be internally with *Ol. Amygd. dulc. Sem. 4 frigid. Major. Lac. Caprin.* and ſuch Emulſions, and likewiſe Chicken-Broth, and *Aq. Tuſſilaginis* with a little Sugar, and take it often.

Externally, *Balnea ex Cap. & Ped. ververus, folia Salicis rubr.* Boil'd in freſh Water, and Bathed, or *Sem. Limi, Herb. Althea, Mercurial. fiat Baln.*

2*dly*, The Obſtructions of the Liver muſt be opened, and the preternatural Heat be moved with *Vitriol. Martis, Tinct.*

Martis

Martis Corallor. Conſ. Lujul. Syr. Acetoſa, Citri, Aurantiorum.

CAP. XVIII. *De Morbis Lienis.*

THE Diſeaſes of the Milt, are 1. *Obſtructio*, or Stoppage. 2. *Scirrhus*, or hard Swelling. 3. *Icterus niger*, or Black Jaundice. 4. *Hypochondriaca*, or Melancholy. 5. *Scorbutus*, Scurvey.

1. *OBSTRUCTIO*, Obſtruction of the Milt is cauſed by Groſs Tartareous Humours and Melancholy Blood, which ſtop the Arteries of the Milt.

In this Diſeaſe the Left Side under the ſhort Ribs, ſwells, and is painful.

1*ſt*, 'Tis Cured *Digeſtione*, by digeſtive Medicines, proper for the Milt, as *Rad. filicis, Polipody, Cichori, Herb. Scolopendria, Cuſcuta, Chamedrios, Chamæpith. Fumaria, Flor. geniſtæ, Sem. Agnicaſti, Aniſi*, more you will hear *de Spleneticis.*

2*dly*, *Expurgatione*, by Carrying off with *Polipody, Epithim. Mirabolan. Ellebor. nigr. Sem. Carv. & Fœnicul.*

3*dly*, With opening Medicines, which open the ſmall Veins of the Milt, as *Tinct. Martis, Tartar. Spirit. Tartar. Corn. Cerv. Decoct. Lign. Sanct. Saſſafras, Sarſaparill. China, Vitriol. Martis* ℥j. *Sacch. alb.* ℥ijm. *Croc. Martis aperit.* ℥j. *Aron.* ℈ij. *Cremor. Tartari*, ℈j. *Sacch. alb.* ʒſs. in a *Decoct. filicis* with Wine.

4*thly*, *Sudoris provocatione*, by Sweating, that the Remaining Humours may be expelled, with *Antimon. Diaphoretic. Bezoart. Solar. Tinctura Antimonii Spirit. CC. Tarta. Decoct. Lign. Guaiac. Saſſafras, Sarſaparill. China.*

5*thly*, By Softning and Strengthning the Milt, as with *Empl. de Ammoniac.* mixt with Oyl of Capers, or with Anointing with *Ol. Ruthæ, Aneth. Chamomill.*

II. *SCIRRHUS*, or Hardneſs of the Milt, proceeds from a dull Tartareous Humour, which ſtops all the Veins and Arteries, and congeals the whole Subſtance of the Milt.

1*ſt*, 'Tis Cured by Mollifying the Milt inwardly with *Tinct. Martis Tartar. Croc. Martis aperitivi, Eſſent. Lignor. Rad. Filicis, Scorzoner. Scolopendria*, &c.

Externally, by *Empl. Ammoniaco & Melilot. Diach. Gum.* and likewiſe by Anointing with *Ol. Ruta, Chamomill. Aneth. Caparibus.*

2*dly*, *Laxatione*, by *Fol. Senæ, Polipody, Decoct. Senæ, Gereon. Epithim. Confect. Hamech.*

3*dly*, By Sudorificks, as *Tinct. Bezoartic. Spirit. C Cerv. Tartari, Tobac. Guaiac. Antimon. Diaphoretic.* in a Decoction of *Rad. Filicis, Guaiac. Tamariſci,*

III. *ICTERUS niger*, Black Jaundice, is

is caused by too great a Quantity of Black Melancholy Blood, which the Milt and Pancreas do not attract.

In this Disease the whole Body grows Black.

1*st*, The Cure is perform'd, *Apertione Lienis & Pancreatis*, by Opening the Milt and Pancreas, with *Tinctura Mart. Ol. Martis.*

2*dly*, By Dispersing the Blackness with a Bath, made of *Sem. Lini, Fœnugrec. Fol. Chamedrios. Cuscuta Chamomill. Coq. in Aq. Fontan.*

IV. *HYPOCHONDRIACA*, proceeds from Obstructions of the Sprouts, Boughs, or Ramuli of the Pancreas or little Arteries, which go from the *Vasa Lactea* to the Milt, and divides it self into several little Sprouts or Ramuli; and likewise from Obstructions of the Pancreas and the *Vasa Lactea*, which lie between the Stomach and Milt.

The Patient has an Oppression in the Stomach with Pains, Drought, and a Costiveness, the Heart beats, the Head is giddy, and always melancholly.

1*st*, 'Tis Cured by Removing the Obstruction of the Arteries with *Tartarus Vitriol. Crem. Tartar. Vitriol. Mart. Syr. Fumaria, Scolopendria Pomor.*

2*dly*, By gentle Purges, as *Sena Polipod.*

Epithem. Cassiæ, Tamarind. Rhei præsertim Passul. Laxativ.

3*dly*, *Refrigeratione Hepatis & Lienis*, or Cooling the Liver and Milt, with *Rad. Cichory* in Broth, and a little *Cremor. Tart.* with it, *Conserv. Rosar. Tartar. Vitriol. Tinct. Rosar. Corallor. Syr. Lujul. Acetos.*

4*thly*, *Confortatione Hepatis Lienis & Stomachi*, by Comforting the Liver, Milt, and Stomach, with *Elix. Propriet. Passul. Laxativ.* which is one of the best, ℞ *Fol. Sena* ℥ij. *Rhei* ʒij. *Cinamom.* ʒiss. *Coq. in Aq. font. infund. Passul. Corinth.* ℔ ß *Coquant. ultimo adde Syr. Rosar. Solutiv.* ℥iij. *Cremor. Tart.* ℥ ß m. *vel Serum Lactis cum Essent. Citri* mix'd together.

CAP. XIX. *De Morbis Renum.*

THE Diseases of the Kidneys are 1*st Obstructio*, Obstruction. 2. *Calculus*, or the Stone. 3. *Inflammatio*, or Inflammation.

I. *OBSTRUCTION* is caus'd by Tartareous Viscous and Mucilaginous Matter, which lye in the Passage of *Urethra*, because they have not an expulsive Force, and where those settle, there they have their Disease; if it is in the Kidneys, then comes the Stone in the Kidneys; if it is in the Bladder, the Stone in the Bladder; if it Coagulates and settles in the Hand, or Feet, the *Podagra*, in the Side, 'tis the *Sciatica*,

ica, Hip-Gout, and those that lye in the Skin, and are coagulated by Sweat, cause Itch and Scabs, whereof are *Psora* and *Lepra*, and the Cause is Acidity in the Blood, which coagulates it as Vinegar, Milk.

1*st*, The Cure is *Evacuatione*, by Purging off those Viscous and Mucilaginous Matters with *Mechocan. Jallap. Diagrid. Cremor. Tart. Cassia.*

2*dly*, *Detersione*, or by Cleansing the Urinary Passages with *Syr. Althea, Raphan. Violar. Aq. Petrosel. Hulicacab. Ononidis, Lap. Nephritic. Tartar. Vitriolat. Ocul. Cancror. Cristallor.* The Best is *Sal Pyritidis* D. *Cypriani*, which you may have of him or me; this cleanses all the Vicious Mucilaginous Matters away, and the Gravel, if there was never so much; but if those are coagulated to a hard Stone, then they must be Cut, therefore it is best to use Medicines betimes before it comes to Coagulation.

3*dly*, *Humectatione*, or by Moistening and Softning the Urinary Passages, with *Spirit. Terebinth.* and *Syr. Violar. Althea, Sapo Venet.*

II. *CALCULUS*, or Stone of the Kidneys, is generated of those Mucilaginous slimy Matters as you heard before, by a constant inward Heat.

The Patient has Pains about the Kidneys, and is apt to have the Cosick, with Vomi-

Vomiting, and after a little too much Exercise, makes bloody Water.

1*st*, 'Tis Cured *Doloris Mitigatione*, by Easing those Pains with Emollient Clysters, and 2 or 3 Grains of *Opium* in it, first one given without the *Opium*, and if you get no Ease, then with the *Opium*.

Externally you may use Emollient Baths, and anoint with *Ol. Scorpionum* and *Ung. Rosat. Camph.*

2*dly*, *Evacutione*, or by very gentle Laxatives, as *Cassia*, *Terebinth. Decoct. Sene*, *Gereon. Syr. de 5 Radicibus. El. Lenitiv.*

3*dly*, *Urethrum Mollificatione*, by Softning or making Slippery the *Uretra* or the Passages, with *Syr. Althea*, *Liquorit. Violar*, *Spirit. Terebinth. Aqua Malva*, *vel Decoct. Alth. & Mal. &c.*

4*thly*, *Calculi Remotione & Expulsione*, by Breaking and Bringing away the Stone, with *Tartar. Vitriol. Ocul. Cancror. Lap. Persicor. Spirit. Salis Volatil. Ol. Ligni Fraxini.*

The Best is the *Sal Pyritid. Cypriani*, which brings all away that belongs to the Stone, because it is a *Sal Nutritum*, tho it is not fit for me to divulge another Gentleman's Secret while he is alive, because he has been so Civil to communicate it to me; you may have enough of him or me. *Dos* iij or iiij *gr.* Many hundreds have been Cured

Cured by it, if the Gravel and those Mucilaginous Matters are not to a Stone coagulated.

5thly, *Renum Correctione*, or Correcting the Reins and Kidneys with *Essent. Juniperi fragor*, mixt with *Tinct. Tartari*, *Aqua Petrosel.* and *Syr. fragor.*

III. *INFLAMMATIO*, or Inflammation of the Kidneys, is caused by a hot Blood running to the Kidneys, which occasions great Pains.

1st, The Cure is *Venæsectione*, by Letting Blood.

2dly, *Refrigeratione*, by Cooling the Kidneys, with *Lap. Prunell. Syr. Fragor. Portulac. & Aqua fragor. Portulac. Cichori.*

CAP. XX. *De Morbis Vesicæ.*

THE Diseases of the Bladder are 1st, *Calculus*, or Stone in the Bladder. 2. *Inflammatio*. 3. *Ischuria*, or an Incapacity of making Water. 4. *Strangvria*, Strangury, which proceeds from Wind in the *Urethra*. 5. *Incontinentia Urinæ*, when one cannot hold one's Water.

I. *CALCULUS Vesicæ*, or Stone in the Bladder, is likewise generated from Tartareous and Mucilaginous Matter, like the Stone in the Kidneys, if they have not *virtutem expulsivam.*

The Patients have Pains in the Bladder, and all about it, and can make little or no Water.

You

You heard when we ſpeake of the Stone in the Kidneys, that it is hard to Cure, if it is comes to a hard Coagulated Stone, therefore nothing will do, if the *Sal Pyritidis* will not, no other Medicine has ſuch Vertue as this, which brings away all Gravel and Slime; and if this will not do, you need uſe no other Remedy, but proceed to Cutting before the Stone grows too bigg and hard. *NB.* But to eaſe the Pains, you may uſe a *Balneum* and *Opium*, as you heard by the Stone in the Kidneys.

II. *INFLAMMATIO*, has the ſame Cauſe as the Inflammation of the Kidneys, and is Cured by the ſame Method.

III. *ISCHURIA*, which is when one can make little or no Water, proceeds from a Vicious Matter, which is going to coagulate it ſelf to a Chalk or Stone; or Gravel that falls from the Kidneys into the Bladder, and ſtops the *Urethra* or Paſſage of the Urine.

In this Diſtemper one can make little or no Water.

1ſt, 'Tis Cured *Symptomatis ablatione*, by moiſtening the Parts, which muſt be inwardly with Cliſters, which mollify the Parts, move them ſo ſtrongly, that if any Gravel or Chalk Stone is in the *Urethra*, it brings it away, or by a Catheder thruſt

thruſt in, that the Urine may come out.

2*dly*, Externally you may uſe *Cataplaſmas*, near the Bladder, made of *Parietaria Melilot. Chamedrioſ. Althea.*

3*dly*, *Urinæ Promotione*, by Provoking the Urine with *Oculor. Cancror. Teſtar. Ovar. Cryſtallor.* or the white Salt of Oyſter Shells, calcined to be given in Parſly Water, or Horſe Radiſh Water, or *Pul. Lumbric. Terreſt. vel Sapo. Venet.* Boild in Milk or *Rad. Petroſel. Fœnic. Alth. Eringo* Boil'd in white Wine.

V. *STRANGURIA*, or Strangury, which is the Effect of Wind in the Urethra or Urinary Paſſage, which comes from ſharp Tartareous Matters, which flow with the Urine into the Bladder, and ſettle there, and ſo with the Urine to the *Urethra*, cauſe great Pain.

1*ſt*, 'Tis Cured *Doloris mitigatione*, by Eaſing thoſe Pains Externally, with *Axungia Hirci* and *Ol. Maſticis*, made warm together, and let it drop warm upon the Navel. Internally give a few Drops of *Ol. Nucis Moſcat. Aniſi, Citri, Carvi, Succini, Juniperi*, in a Glaſs of warm Wine.

2*dly*, *Urinæ Promotione*, by Forcing out the Urine with *Mag. Oculor. Cancror. Sal. Succini Volatil. Stipit. Fabar. Decoct. Cicer. rubr. & Ol. Cera* 5 *vel* 6 Drops.

3*dly*, Con-

3dly, *Concoctionis Roboratione*, or Strengthning the Digestion with *Theriac. Venet. Methridat. Species Diagalang, Ol. Ruta, Corioph. Sal. Murium vel Glirium*, gr. 2 vel 3.

IV. *INCONTINENTIA Urinæ*, or *Diabetes*, which is when one can't hold his Water, then the *Musculus* of the Bladder is either too much heated or too much cooled.

To Cure this, strengthen and astringe the *Musculus* at the Bladder with *Vesica Capræ exsiccata Guttur. Galli Crematum* ʒj. Item, *Sem. Cumini, Tinct. Martis, Croc. Martis Astringent.* and especially use Externally a Bath made with Astringents, as *Rad. Tormentillæ, Balaustior. Plantag. Gallarum immaturar. Coq. in Aqua Font.*

CAP. XXI. *De Morbis Testium.*

THE Diseases of the Testicles are of two Sorts, 1*st*, *Tumor*, or Swelling, 2. *Hernia*, or Burstен. The Swelling proceeds from several Moistures, that flow there, and swell and coagulate.

'Tis Cured by *Dissolving* and *Emollient* Medicines which disperse the Swelling, and mollify it, which all must be done externally with *Flor. Sambuci, Sem. Lini, Fœnugraci, Fol. Rutæ pro Cataplasma.*

Item, *Ung. Althæa* ʒj. *Camph.* ℈j. *Ol. Chamomill. Misce.* It. *Empl. Diachil.* ʒiß. *Demelilot.* ʒij. *Ol. Aneth.* ʒſßm.

II. *HER-*

II. *HERNIA*, or Burſtning, for this Read *De Morbis Inteſtinorum*, becauſe I don't mean to repeat, for I intend this Piece as ſhort as poſſible.

THE Diſeaſes of the Seed in Man and Women. 1. *Defectus*, a Deficiency of Seed. 2. *Gonorrhea*, or Flux of the Seed. CAP. XXII. *De Morbis Seminis.*

1. *DEFECTUS*, is when there is no Seed, or very little, and of a watery Subſtance.

The Cauſe is that the *Viſcera Seminificæ* are ſo weak that through the *Vaſa Seminaria* no good Subſtance is generated.

'Tis Cured *Comfortatione Caloris Seminis*, by Strengthning the Natural Heat, of the Seed, which muſt be with Internal Medicines, as *Eſſent. Rad. Satyrionis, Nucis Moſcatæ, Macis, Sem. Farinæ, Eſſent. Ambr. & Zibethæ*, with *Aqua Perlar.* amongſt Milk made with Cordial Waters, *Morſula ex Ol. Lign. fraxini*, made ℔ *Spec. Diambræ Diaxiloaloe. Diaſmoſch. dulc. Ol. Lign. fraxini, Macis, Cinamom.* and good Eating and Drinking, becauſe I told you in the Beginning, that Nutrition is a Help to Generation.

II. *GONORRHEA*, or Flux of the Seed, is when the Seed flows too much, and in time the Body grows faint and weak.

Cauſa

Causa Partes Spermatica, or the Vessels where the Seed is generated, are weak or Relax'd.

Suppressione caloris nativi partium, when the Natural Heat of the Parts is weak.

1*st*, *Cura Fluxus Astrictione*, or that the Flux of the Seed be settled or stop'd, which must be with *Magist. ossis, Sapa. Conf. Rosar. Antimon. Diaphoretic. Corall. rubr. Croc. Martis Tinct. Martis Troch. de Agno Casto, Elect. Diasc. fracastor. Acetosell.*

2*dly*, *Comfortatione Caloris nativi*, or by Strengthning the Natural Heat, with *Essent. Satyrionis, Ol. Seminis fraxini, Confect. Magnanimitat. Mynsicht.*

CAP. XXIII. *De Morbis Uteri.*

THE Diseases of the Mother or Womb are, 1*st*, *Obstructio*, Obstruction or Stoppage. 2. *Inflammatio & tumor Uteri*, or Swellings. 3. *Uteri Imbecillitas*, or Weakness. 4. *Suppressio Mensium*, or Stoppage of the Terms. 5. *Difficultas Mensium*, or if but little or none do flow, and that with great Difficulty. 6. *Fluxus nimius*, or flow too much. 7. *Fluxus albus*, or the Whites. 8. *Morbus Virginis*, or Green Sickness.

1. *OBSTRUCTIO*, or Obstruction of the Mother or Womb, proceeds from the Narrowness of the Womb, *Arteries* or thick

ick ſlimy tough Humours, which ſettle between thoſe *Arteries*, and ſtop them up.

Signa, If the Monthly Terms have not their right Courſe, and ſuch Women bear no Children.

Cura, cum Aperientibus & Purgantibus, as *Rhabarb. Jallap. Troch. de Myrrh. Agaric. Aperientia*, as *Rad. Faniculi, Aſparag. Herb. Artemiſiæ, Abſinthii Rom. Puleg. Sabinæ, Vitriol. Martis, Crocus Martis, Aperitiv. Elix. Uterin. Crem. Tart.*

II. *INFLAMMATIO & Tumor Uteri*, or Swelling of the Womb proceeds from Wind, and ſlimy vicious Humours.

Signa, The lower part of the Belly is very big.

Cura, 1*ſt*, *Evacuatione*, or by Purging with *Aloës, Scammon. Jallap. Pil. Coch. minoris*, &c.

2*dly*, *Diſſipatione flatus*, or diſperſing thoſe Winds; Internally by *Eſſent. Nucis Moſcat. Bacc. Juniperi, Balſam. Fœniculi, Ol. Aniſi, Salvia.*

Externally, *Empl. Baccar. Lauri*; and by Fomentation with *Menth. Puleg. Artriplic. Sem. Carv. & Cumin.*

III. *UTERI imbecillitas*, or Weakneſs of the Mother, is cauſed by the Heat of the Womb being very little.

Signa, Thoſe Women have not their Natural Terms, and they do not generate Seed, nor emit any *in Coitu*.

Cura, By Coſtly Reſtoratives, as with *Eſſent. Ambra, Moſc. Ol. Cinamom. Citri, Moſcat. Satirionis, Species Aromatic. Roſat. Diaxiloaloc. Diambr.*

IV. *SUPPRESSIO Menſium*, Suppreſſion or Stopping of the Terms, proceeds from thoſe ſlimy mucilaginous Humours, and the Narrowneſs of the Veins, which lie diſpers'd about the Womb.

Signa, They have not their Terms in due order, and the Veins being very narrow the *Menſes* ſtop there.

Cura, 1ſt, *Evacuatione*, by Purging off the ſlimy Humours, with *Aloë, Mecoach. Jallap.*

3*dly*, *Apertione*, or opening thoſe Stoppages, with *Decoct. Lign. Guaiac. Dictam. Croc. Vin. Chalyb. Croc. Martis Aperitiv. Vitriol. Martis, Aloës Succotrin. Myrrha, Borax, Ol. Sabin. Puleg. Elix. Uterin. & Proprietatis. Ulmaria.*

3*dly*, *Sanguinis Clarificatioue*, by Clarifying the Blood, with *Decoct. Ling. Sanct. China, Sarſaparilla, Saſſafras*, with which you

you may take *Spir. C C. Tartar. Ammon. Sal Volat. Essent. Puleg. Uterin.*

4thly, *Matricis Confortatione*, by Strengthening the *Matrix* with *Ol. Cinamon. Moscat. Carioph. Menth.*

5thly, *Symptomatum ablatione*, by taking away the Accidents, as raising the Mother or Hysterick Fits, which is easily done with *Essent. Baccar. Ebuli, Elix. Uterin. Essent. Castor. Vinum Meliss. Puleg.*

V. *DIFFICULTAS Mensium*, or if the *Menses* flow with Difficulty, or not at all. It is cured like other Suppressions, only in this case a little gentler, and use often Bathing with *Rad. Alth. Mal. Brion. Herb. Mercurial. Artemis. Meliss. Puleg. Flor. Chamom. Melilot.*

VI. *FLUXUS nimius*, or if they flow too strong, because of too much Blood, or if the Veins or Arteries are relax'd and will not close.

'Tis Cured 1*st*, *Revulsione per venæsectionem*, by letting Blood, especially if the Person be full of Blood.

2dly, *Adstrictione Fluxuum*, by Astringent Medicines, as *Hæmatit. præp. Coral. rubr. præp. Bol. Arm. Crocus Martis Astring. Tinctura Martis, Corallor. Syr. Diacreos. Succus Cydonior. Opium & Laud. * Herb. Bursa Pastoris.*

VII. *FLUXUS Albus*, or the Whites, proceed from a vicious Conſtitution of the Liver, Milt and Mother, which renders the Blood watery and ſlimy, therefore it can come no other way from the Womb.

Firſt, The Cure is *Evacuatione Humorum putridorum*, by purging off thoſe putrid Humours with *Mechoacan*, *Sagapen. Merc. Dulc. Scammon. Jallap.*

2*dly*, *Diſcuſſione*, by diſperſing, with *Decoct. Lignor.* with *Antimon. Diaphoret. Bezoartic. Solare*, *Spir. C C. Tart. Salia volatilia.*

3*dly*, *Exſiccatione*, by drying up thoſe Humours of the Womb, with *Rad. Filipend. C C. uſt.*

Externally you may uſe *Suffumigia ex Thure*, *Myrrha*, *Maſtiche*, *Laudan.*

Or, inwardly by Injections, firſt Mollifying, then Detergent, then Aſtringent, by which Method I have cured thoſe that have been given over by others.

VIII. *Morbus Virginis*, the Virgins Diſeaſe, commonly called the Green-ſickneſs, occaſioned by the Obſtruction of the Little Veins and Arteries of the Womb, ſo that the Terms have not their Monthly Courſe, therefore the Blood muſt flow back, and become watery.

Signa,

Signa, The Patients have not their regular Terms, look Pale, have a Dizziness in the Head, and a Palpitation at the Heart, with short Breath, and a little Cough.

'Tis Cured *First Evacuatione Levi*, by gentle purging and opening Medicines, as *Decoct. Senæ, Syr Rosar. Sol. Tart. Vitriolat. Crem. Tart. Tinct. Mart. Croc.*

2*dly*, *Venæsectione*, by Blood-letting, generally in the Feet, because the Humours may thus be drawn down.

3*dly*, *Purgatione*, by purging with *Phlegmagoga, Troch. Mechoacan, Scammon. Pill. Coch.*

4*thly*, *Apertione & Discussione*, by dispersing the remaining Humours with *Vitriol. Martis, Crocus Martis, Aper. Vinum Chalybeat.*

5*thly*, *Sudoriferis*, or by Sudorificks, to purifie the Blood, and dissolve the remaining Humours, with *Decoct. Lignor. Ol. Rad. Scorzoneræ*, and in those Decoctions you may take *Spir. C C. Tart. Tinct. Bezoart. Mixtura simplex*, and sweat upon it.

6*thly*, *Specificorum Exhibitione*, by administring such Medicines as are Specifick or proper to the Mother, as *Tinct. Martis Dulc. Tinctura Corallorum, Magisterium Corallorum, Perlar. Crystall. Lap. Bezoart.*

Fœnic. Ari Croci in Aq. Puleg. Artemisiæ, Matricariæ & Syr. Menth.

Externally apply to the Navel *Ceratum de Galbano, Assafœtid. Castorii, Ol. Succin.*

IX. *SUFFOCATIO*, Rising or Suffocation of the Mother is occasioned by Corrupt Putrified Humours, which ascend to the Brain and obscure it, so that the Patient lies like one Dead, and can neither move, nor speak, nor see for two or three Hours, nay sometimes for a Day or two.

The Cause is a particular corrupt Malignity which lies private in the Mother, and at certain times moves and spreads; sometimes it comes from putrified Seed, then is the Disease much worse.

1*st*, The Cure is of two sorts, one in the Paroxysm, which by Suffumigation or Smoaking, made *ex Pennis Perdicum, ex Pilis Callis Equorum, Assafœtid. Ol. Succini.*

2. *Fœtidorum ad nares Applicatione*, by putting strong stinking things to the Nose as *Assafœtida, Castoreum, Ol. Tart. Fœtid. Guaiac. Spir. C C. Volat. Armoniac.*

3. *Odoriferorum in Pudendis insertione*, by applying Sweet-smelling things to the Privities, as *Zibith.* ℈j. *Ol. Nucis Moscat.* ℈j. *N. B.* Be sure to cover them close, with Slits round the Neck and all the lower Region, that they may not smell th

Swee

Sweet Scent from below, and the Stinking Scent above does not mix with the Sweet below; or elſe you find no good, becauſe one Confounds the other.

4. *Diſcuſſione*, by forcing thoſe corrupt Vapours from the Heart and Brains, by diſperſing them inwardly, with *Ol. Succini. alb. Eſſent. Caſtorii, Elix. Uterin. Eſſent. Sambuci, Ebuli.* Externally, *Galbanum, Tacamaca. Caranna. cum Caſtoreo.*

1. The other Cure, after the *Paroxyſmus* is over, which is by Purging them, with *Mecoach. Jalap. Sagapen. Merc. dulc Diagrid.* but beſure you mix always Hyſterick Medicines with it, as *Caſtor*, or *Elix. Uterin.*

2. *Uteri Roboratione*, or by Strengthning the Mother Internally, wiht *Bryoniâ, Fœnic. Ol. Mart. Eſſent. Caſtorii, Sp. Elix. Uterino*, with *Aq. Hyſteric, Matric. Puleg. Spir. Menthe, vel. Artriplicis.* Externally *Ol. Succini.* ℈j *Ext. Caſt.* ℈ß. *Aſſa. foetid. gr.* x. *Storac. Liq. gr.* viii. lay it upon the Navel, *vel Galban. Caran.* ana ʒß. in *Aceto deſt. Sol. tunc adde Caſtor.* ʒjß m. *fiat Emplaſt.* lay it upon the Navel.

X. *FUROR Uterinus*, Rage of the Matrix proceeds from a ſharp Malignity of putrifi'd Seed, or from the Narrowneſs of the Matrix, or Seed-Veins, from ſeminal Matter; in this Diſeaſe, Women are always Melancholy, but always Talking and Acting Immodeſtly.

'Tis Cured *Venæsectione*, by Letting Blood, if the Person can spare it.

2*dly* By Purging and Carrying off that putrified Seminal Matter with *Aloës*, *Jalapa*, *Sagapen*, *Coloq.* R. *Lap. Lazul.* pp. *Merc. dulc.* ℈ß. *Sagapen*, ℈jm. *fiant Pill.*

3*dly*, *Alteratione & consumptione Seminis*, by altering and Consuming those putrified Seeds with *Lactuca*, *Portulac. Nymph.* and then lay upon the Navel *Menth. Ruta*, *Camphor. Sach. Saturn. Spirit. Saturni*, internally as well as externally.

XII. There often happens from a Weakness or Overstraining, a great *Fluxus albus*, which in time putrifies, and is very troublesome as if it were malignant, or turns to an Ulcer, the only Cure, wherewith I have cured many (when other Physicians have given them *Astringents*, they have been Months in Hand) is by my *Spirit Mercur.* or by *Mercur. dulc.* taking every Day 5 *gr.* then *first* by an *Emollient Injection.* 2*dly A Detergent Injection.* 3. *A healing Injection*, to heal the Parts or Ulcers.

4*thly*, By a strengthning Electuary; to prescribe all here would fill this Book, which would be contrary to my intended Brevity, and the same will cure the most inveterate *Clap*, or *Gonorrhœa*, if ever so bad.

CHAP.

CAP. XXIV. *De Morbis Conceptionem Concomitantibus.*

DISEASES of Women with Child, generally are, 1. *Moles*, or False Conceptions. 2. *Dolor Sciaticus*, or Pains in the *Hipps*. 3. *Pica*, Longing. 4. *Vomitus*, Vomiting. 5. *Abortus*, Miscarriage. 6. *Difficultas Partûs*, Hard Delivery. 7. *Secundinæ Expulsio*, or, Bringing away the After-Birth. 8. *Purgatio imminuta*, or not Cleansing well.

I. *MOLÆ*, Moles or false Conceptions, are caused by a false Mixture of both their *Seed*; and by the Circulation of the Blood, is Transmuted to a Fleshly Substance.

It is known by moving. 1. By the Woman's having *Milk*. 2. The Figure of the *Matrix* remains still equal.

1*st*, The Cure is a little Difficult; but you must begin with *Letting of Blood*, to hinder the Blood from running again to the Mole, and making it Bigger.

2*dly*, *Purgatione Validâ*, by Strong Purging, with *Troch. Alhandal. Turpeth*, *Merc. dulc. Jallap. Ol. Succini* and *Sabin*, *Puleg. mag. Artemis.* ℞ *Pulvis Viperarum* ℥j *Borax Venet.* ℈jm. *fiat Pulv.*

3*dly*, *Specificis*, by Specificks, which are particularly proper for carrying off the Moles, as *Secundinar. Specific. Pul. Viperarum*, *Ol. Succini. in aq. Borrag.*

II.

II. *DOLOR Sciaticus*, or Pains of the Hipps; those are generally Cured, with *Ol. Juniperi. Succini Terebinth*, rub the Place warm with it, afterwards lay upon *Empl. Ammoniac. Melilot.* ana ℥ß. *Malaxentur cum Ol. Terebinth.*

III. *PICA*, Longing, is Cured with strengthening Medicines, as, *Aq. Cinamon.* with *Essent. Citri.*

IV. *VOMITUS*, or Vomiting, is Cured with *Aq. Menth. Cinamon.* with *Corall. rub.* and *Perlar. orient.* and *Essent. Citri.*

V. *ABORTUS*, or Miscarriage, must be prevented, 1. by Bleeding, if the Person have too much Blood.

2. *Confortatione*, by strengthning, with *Mag. Corallor. Perlar. Grana. Charmes, Confect Alkermes Essent. Citri.*

VI. *PARTUS Difficultas*, Hard Delivery; for this, you may anoint the Parts with *Ol. Melilot. Chamomil. Lilior. alb.* and *Violar.* Internally you must give *Specifica Secundinaria Bezoart. Animal. Crocus, Myrrh. Borax, cum Ol. Cinam. Sabin. Puleg.* in *Aq. Artemisiæ vel Puleg.*

VII. *Secundinæ Expulsio*, bringing away the After-Birth, this same way as the Birth or Delivery.

VIII. *PURGATIO imminuta*, or if they do not Cleanse well, or the Blood stops; internally use *Syr. Artemis. Aqua. Puleg.*

Rdeg, Meliſa, Externally, you may uſe Fumigation, of *Maſtic Mirrhe. Olibanum.*

CAP. XXV. *De Scorbuto*

THE *Scurvey*, is caus'd by a Foul Blood, which comes from the *Liver* or *Milt*, when they are Oppreſt, or the Veins and Arteries are Obſtructed, that they have ſharp acrimonious Humours, which can't be drawn from the Liver, or ſeparated from the Clean Maſs; therefore is diſperſed through the whole Body, and all the Body affected with a Foul Putrified Blood.

In this Diſeaſe, the Gums Decay, Putrify and Stink, the Teeth often Ake and are Looſe, the Shin Bones have red and brown Spots, and grow Lean; and little Spots all over the Body like Fleabites.

The Internal Cauſe is from groſs, acute, undigeſted Matter, which goes with the Arteries to the Blood, and is of a Slimy, Malignant Nature.

The External Cauſes are, 1. A corrupt ſharp Air. 2. Courſe and thick Meats, as Pork, Bacon, Peaſe, Beans, and ſalt or dry'd Fiſh or Meat: Thick fermenting Beer, foul and thick Water, fretting ſharp Wines; all which bring Acute Diſeaſes.

I. 'Tis Cured *Laxatione*, by gentle Laxatives, as, with *fol. ſene Syr. Roſar. Ext. Rudii. Tinct. Jalap. Agaric.* if *Alcalious* and Burning, uſe the ſame Purgatives as preſcribed, *de Arthrit*, becauſe gentle Purges are always beſt, ſtrong weaken the vital Spirits and deſtroy Nature.

II. *PURIFICATIONE Sanguinis*, by Antiſcorbutick Medicines that purifie the Blood, as *Cochlearia, Becabung. Naſturtium, Chelidon. Raphan. Fumaria, Chamedrys, Sem. Sinapi. Tinct Martis, Bezoartic. Spirit. Cochl. Eſſent. Cochl. Spirit. Corn. Cerv. Syrup. Corallor. Fumar. Succus Aurant. Tinct. Antimonii.*

III. *PUTREFACTIONIS Remotione*, by removing the putrified Gums of the Teeth, with *Aq.* and *Spirit. Cochl. Vitriol, Mell. Roſar. Syr. Mororum*, or *Gargariſms*, made of *Salvia Rorismar. Roſar. rub. Plant. Cochl.* or *Pulv. Balauſtor, Corall. rub. Aluminis uſt. Ung. Ægypt*, and *Mell Roſarum.*

VI. *DISSIPATIONE*, by diſperſing the *Saline* Acute Humours, with *Spirit. Tart. Corn. Cervi. Cochlear.* in *White Wine*, or *Sal Tartari Volatile*, in a Glaſs of *Wine.*

V.

V. There may happen other Accidents of the Scurvy, according to the Climate or Air the Person Lives in, as here in *London*, are a great many troubled with those acute Diseases, by Eating too much Meat, and very Raw, and Salt, or by Drinking Acid Fretting Wines, Thick Fermenting Beer; all which create in time acute Diseases, as Scurvy, Gout and Rheumatism, or cause other Accidents, as Swelling, Spots, Lameness, *&c.*

VI. If the Milt be Swelled, you must Anoint it with *Ol. de Cappar.* and *Rad. Althæ Brioniæ* on the Left Side.

VII. If the Liver be Oppressed or Swelled, you must Anoint the Right Side with *Ol. Absinthii*, Every Night and Morning.

VIII. If the Gums are Brown, Corrupt and Stinking, ℞ *Flor. Persicor. Berberor. Cochlear. Rosar. Rub. Salviæ. Plantag.* Boyl all these in Water, and then Strain them, and put to them a little *Alum* and *Syrup* of *Mulberries*, and wash the Gums and Mouth often with it, at Morning, after Dinner and at Night going to Bed, or Wash them often with *White Wine Vinegar* and *Honey*.

IX.

IX. If the Gums Swell and Bleed R. *Unguent. Ægyptiacum, vel Rosar. Vel. Syr. Diamor. Alumen. ust.* with a few Drops of *Ol. Vitriol, Honey* and *White Wine Vinegar*, wash the Mouth and Gums.

X. If Spots are on the Legs, R. *Bacc. Juniper. Herb. Nastur. Cochl. Absinth. Roris. Marin. Lavend. Artemisia*, Boyl them in Water, and Wash the parts Warm with it, or Dip a Spunge in it, and lay it Warm to the Place, which will cause all to come out, and when they appear, Anoint them with *Butyro Majali, Bacc. Juniperi. Bacc. Lauri. Nasturt. aquat. Absinth.* Boyled in *Wine* or *Milk*, and with the same Anoint the Spots, and use these Medicines, as before described.

N.B. But if there should be a great Heat, then you must put, instead of the Hot Herbs, Cooling ones, as *Beccabung. Fragaria. Berber.* or you may likewise lay *Butter Milk* upon it.

XI. If the Legs be Swelled Hard, make a *Pultis* of *Milk*, *Crumbs* of *White Bread*, *Flower* of *Beans* or *Barley*, with *Wormwood*, *Asphodel Root*, *Briony Root*.

If the Patient can scarce walk, and the Sinews are contracted, Anoint them with *Fat* of a *Goose*, *Ducks Fat*, *Tygers Fat*, and *Oyl of Earth Worms*.

XIII.

XIII. But if these Sharp acute Humours should Corrode and bring the Flesh to Ulcers or Sores, as it often happens, then according as the Ulcer is, you must alter the Medicines, and first Mundify it, with *Succus Cochl. Absinth. Mell.* Boyl it up to an Oyntment, and mix with it *Pul. Rad. Aristoloch. Rotund. Aluminis Usti.* Or in case there should be a great Putrefaction or Smell, then you must use *Mercurium Præcipitat. Rub.* or a few Drops of *Ol. Vitriol.* or *Sulphuris*, and then Heal it up with *Empl. de Minio, vel de Diapalm.*

N. B. If there are little Ulcers like a Tetter or Ring-Worm, use *Flor. Rorismar.* and *Centaury* and *Herb. Nicotianæ*, Boyl it with fair Water, and then mix *Flor. Sulphuris* with it, and dip a Cloath in it, and lay it upon the Sore, and use those *Antiscorbuticks* as prescribed, and use *Cochlearia*, *Acetosella*, *Fumaria*, *Becabunga*.

NB. No Physician can heal that Evil by one Antiscorbutick Medicine, as by *Scurvey Grass*, *Sorrel*, *Fumitory*, or *Brooklime*, because between the Herb *Sorrel* and *Scurvey-Grass* there is an *Antipathy*, as an *Acid* and *Alcaly*; and so it is between *Fumitory* and *Brooklime*; Therefore *Scurvey-Grass* corrects with its bitter *Volatile*

Salt

Salt an *Acid Saline Scurvey*, which brings blue Spots; *Sorrel* corrects with its *acid fixt Salt* a bitter Tingling Venom, which brings Red Spots.

Fumitory corrects with its bitter drying *Sulphur* a sweetish moistening Venom, healing an *Atrophia*.

Brooklime or *Mercury*, corrects with its sweet moistening Quality a tingling saline drying Venom. So from the External Signature of these *Herbs* you must judge the Internal, that specifick Remedy against those diverse Scorbutick Diseases, because in one acid Predominates, in another the bitter; in these the Saline, in the 4th the sharp; and if those corrupt Humours be not without Delay expelled out of the Body by the ordinary *Emunctories* of Nature, (as you heard in the first of my Writings,) either by the Belly or by Urine of the Bladder, or by Sweat through the Pores, or by Spittle of the Mouth or Nostrils, the Corruption of one becomes the Generation of other Diseases, as hereafter following (*viz.*) *Arthritid. Rheumatis. Psora, Lepra*, &c.

CAP. XXVI. *Of the Gout.*

THE Diseases of the *Gout* are 1st, *Chiragra*, Lameness at the Hands. 2. *Gonagra*, Lameness of the Knees. 3. *Ischiatica*, Lameness at the Hips. 4. *Podagra*,

dagra, Lameneſs in the Feet, and all theſe proceed from one Cauſe, and moſt are Cured with one Method.

They come from Saline Tartarous and ſharp Aluminous Humours, which lye between the Skin, Bones, Joints, Nerves, and Sinews, and if thoſe Humours are of Saline acute Particles, it creates Pains and Diſtempers, as *Rheumatiſm*, *Scurvy*, *Leproſy*, at laſt the Blood comes to be corrupted and putrified; and if it is of Alcalious corrupted putrified and mucilaginous Particles, it coagulates by frequent Heat Chalk-ſtones and hard Tumours, as *Gout*, &c. and all proceed from a corrupt Liver, Milt and *Pancreas*, in which conſiſts the whole Foundation.

Cura 1. Before the Blood comes to that *Fermentation* or *Inflammation*, let Blood, that thoſe ſharp acute Humours my get a vent. 2*dly*, Be evacuated by purging Medicines, as *Mechoac. Jalap. Gum. Gutta, Syr. Spin. Cervin. Mercurium dulc. Turbith.* &c. Or if it is very alcalious and burning, uſe *Caſſia, Tamarind. Sen. Crem. Tart.*

3*dly*, *Sudoriferis*, or by ſuch Medicines which diſſolve the coagulated Tartareous Humours in the Blood, Veins and Joints, diſperſing them through the Pores, which are *Eſſent. Lignor. Spirit. C C. Sal Volatil.* &c.

Spirit. Tarturi Guaiac. Panacea Antimon. & ejus Tinctura, Bezoartic. Solare with *Decoct. Lignor.* or a Glass of good Wine. A certain *Monk* cured it by *Sal Succin. Absinth. Corn. Cerv. Tarturi, Ol. Terebinth.* ʒij. *vel* ʒiij. *dissolvitur & proximo die adhibetur Syr. Spin. Cerv. & Ros. Sol.* or if it be very Alcalious and burning, use Medicines of a lenitive mucilaginous Nature, as *Althea, Malvæ, Sem. 4. frigid. Major. & Minor. Species Diatragacanth.* or such as are of a cooling Nature, as *Succ. Aurantiar. Limon. Acetos. Liqul. Spirit. Vitriol. Nitri dulc. vel Ol. Vitriol. dulc.*

4*thly*, *Doloris Mitigatione*, by Easing those Pains which must be with *Anodines*, as *Crocus Camphor. cum Saccb. Saturn. Ol. Picis verbasci Ranarum, Gum. Arab. Bals. Sulphuris Succinat.* N. B. *Spirit. Urinæ & Sal. Armon. Tenzelius* generally used Water of Frog-Spawn with a little *Alum*, because that Water is a volatile Alcaly.

5*thly*, *Articulorum Roboratione*, or by Strengthning the Parts with *Cineres Pagi*, of which make a strong Ley, *Filtra*, add *Aluminis* and a Quantity of Wine, and likewise the Parts may be strengthened with Baths and Fomenting, as *Salvia, Rorismar. Thimi* ana *Rosar. Rorism.* or calcine a Quantity of *Stercus Humanum*, and make a Ley out of it, add *Tartar. Calcinat.*

to

to make it ſtronger in *hoc Lixivio*, dip Cloths and lay them over the Pains. *Sedat dolorem brevi tempore.* For Swelling uſe the middle Rind of Elder, Parſly, and Barly Flowers, mix them together and lay it upon it, or *Spirit. Urinæ vel Sal. Armon.*

5thly, *Uſu Specificorum*, by uſing proper Specificks for it, as *Chamædrios, Chamepithios, uva arthritica Ariſtol. Rotund. Rhaponticum verum, Piperis Z. Z. naſturtium*, of thoſe Herbs you may make *Vina Medicata Decoctiones & Infuſiones* with a few *Aromaticks.*

N. B. To ſecure one ſelf of all Diſtempers which affect the Joints, as *Gout*, &c. *Phlebotomy* is very uſeful, and 2. afterwards convenient proper Purges. 3. *Sudorificks*, uſed by times. 4. A moderate Diet. And as you have heard of the *Podagra*, ſo are likewiſe to be managed all thoſe Diſeaſes which affect the Joints: becauſe all proceed from the ſame Cauſe.

CAP. XXVII. *De Rheumatiſmo.*

THE *Rheumatiſm* is a Diſtemper much like the *Scurvy* or Gout, and proceeds from ſharp, volatile Arſenical acute Humours, but of a more Volatile Nature than the *Scurvy*, therefore it is ſometimes in a Man's Legs, Hips, *&c.* ſometimes all over the Body, eſpecially in thoſe

Places which get Cold, and there thoſe ſharp Humours ſettle and cauſe Pain.

At Nights when the Blood is warm, thoſe Volatile Particles corrode the Fibres and Nerves, and the Fleſh, and ſo cauſe Pains and hinder Sleep, and is felt like Gnawings.

For the Cure of it 1*ſt*, Purge with *Rad. Hermodact. Scammon. Senna* or Mountain Flax, boiled in Ale, *Arcanum Corallin.*

2*dly*, Repel thoſe Humours, by Cupping, Bliſtering and Bathing.

3*dly*, Diſperſe thoſe Humours with *Sal. Tartar. Sal. Abſinth. Centaury, Tart. Vitriolat. Cremor. Tart.*

4*thly*, Uſe Specificks, or ſuch Medicines as are proper for thoſe Humours, as *Oculor. Cancror. Corall. rubr. Pul. è Chelis. Cran. Human. Calcinat. Tinct. Papav. Erratic. & Syrup. Violar. Rad. Coſti, Mumia, Rad. Filicis.*

5*thly*, Eaſe thoſe Pains with *Ol. Laurin. Cepæ, Lumb. terreſtr. Ung. Hyoſciami, Ung. Populeonis, cum parum Opii Martiatum, Ol. Formicar.*

Aſſa Fœtida, and Fat of a Goat boil'd in *Acetum* to a Plaiſter, and lay upon the Parts affected.

CAP. XXVIII. *De Diabetica Paſſio.*

DIABETES, is a Diſeaſe of a great Droughtineſs, and always making Water,

Water, and little at a time, which in this Diſtemper, is of a ſweet Taſte, now the Urine ſhould be of a *Saline Nitrous* Taſte, ſo that if it be ſweet, then the Nitrous ſharp Particles come to the Kidney, and there they ſtick (as Tartar in a Veſſel) and the Water paſſes through the Kidneys, and ſo the Nutritious Particles go away, making the Kidneys thirſty and full of Salt. (*Nam ſitis ſemper venit ex Sale,*) Salt makes the Kidneys thirſty, therefore in this Diſtemper the Patient deſires always to drink, and then the Reins are over-filled, that it can't go out with the Urine, and ſo it goes into other Parts, as the Feet, which makes them ſwell, and is often called by Ignorant Phyſicians the Dropſy, becauſe the Urin cannot be expelled by the expulſive Parts, but diſtils it ſelf through the fleſhy porous Parts into other Parts of the Body. (*NB.* Faſting does thoſe People good,) that the expulſive Parts may expel the remaining. *Sed cum circumforanea repercutiunt tumorem, & cum venit reditque ad renes, tunc mors adeſt.* Therefore, the *Diabetes* is nothing but the Spirit of Salt ſetling in the Reins, or Kidneys.

Signa, The Patients have continual Droughtineſs, and the Feet ſwell, Pain in the Back, Hips and Shoulders, *&c.* and

the Urine looks like Saffron, and if you put a Cloth in it, it looks as if it were coloured with Saffron.

For the Cure *first*, give Gentle Laxatives, which are of a Mucilaginous Moisture, as *Senna, Cassia, Tamarind, Decoct. Sen. Gereonis cum floribus & cum Syrup. Violarum & Flor. Persicorum, Syr. Cichor. cum Rhab.*

2*dly*, *Sal in Diabete mortificari debet*, the Saltish Humours qualifying not with Cordial Juleps, but with such Medicines as are of a slippery Mucilaginous and Anodine Nature, as *Gum. Tragacanthi. Arabici vel Pul. Hali*, to be taken in Milk, prepar'd with Poppy Seed with the Stocks after their Fall, boil'd in Water in a close Vessel, then expressed and clarifyed, and let them drink it with Gums or Powder *Haly. Vel* ℞. *Sperniolæ* ℥iij. *Ol. de Camph.* ℥j m. *fiat Mixtura*, anoint the Parts where the Reins be 5 or 6 times, till the Droughtiness cease, and the Swelling of the Feet is gone, then use those Medicines as before prescribed.

Correct and strenghten the Reins with *Essent. Juniperi, fragarum, Terebinth. cum Syr. Althea & Aq. Petroselinæ Portulacæ fragarum, Malvæ*, &c. (vide *de Morbis Renum.*)

PSO-

CAP. XXIX. *De Psora.*

PSORA is a thin Scab all over the Body, which is wet and itches, and looks very like *Leprosy*, is caused by a foul corrupt Blood.

For the Cure 1*st*, give a Purge made of *Extract. Rudii, Pill. Cochiæ. Æthiop. miner. & Mercur. dulc. pro pruritu vel Scabie Ung. cum Oleo Myrtillor. vel Liquore Vitrioli*, this brings it out like Scabs.

Alter and consume the Humours, as with *Tinctura Antimonii Tartaris. Vitrioli, Cupri mei Panacea Antimonii, Sal Viperarum & Serpent. Sarsaparill. China, Sassafras, &c.* then make a Bath of *Rad. Lapath. Raparum Bryoniæ, Lilior. albor.* ana. ℔j. *Rad. Enulæ, Imperator. Serpentar.* ℔ß. *Chamomil. Parietar. melil.* ana mij. *Sal. Tart.* ana m. jj. boil all these Ingredients in Rain Water, and in this Water rub those Balls often.

By *Magmatis amigd. dulc. & Amarum post expressionem Olei* ana ℔ ß. *nucl. Persicor. Contus.* ℥iij. *Rad. Enulæ in Acet. acerrimo cocti per Setaceum transmiss.* ℔ß. *Farin. Cicer. rubr. Orobi* ana ʒij. *Talci viridiusculi pini subtiliss. pulverizat.* ℥iij. *Sperma Cati* ʒij. *Borax* ℥j. *Ol. Tartari, per deliquium* ℥iij. *vel plus Saponis succo Melonum soluti parum inspissata mucilag. Corticum interiorum franguläe Vino decocto* ana q. s. *fiat secund. artem Globul. NB.* Then if those will not do,

you muſt uſe thoſe Medicines which I have preſcribed for the *Leproſy*, wherewith I have cured many in *Germany* and *England*, when they have been given over by Doctors that had the Reputation of great Men, as I can juſtify, if required.

CAP. XXX. *De Lepra & Elephantiaſi.*

THE *Leproſy* is a hard dry Scurf all over the Body, and is a Putrefaction of the Humours, which proceeds from a corrupt volatile acid ſaltiſh Blood, and a Bituminous Putrefaction, and is like a *Cancer*; which Salt goes to Reſolution and Putrefaction, and ſo it generates ſore Ulcers, running, *&c.*

It has the ſame Cauſe as the *Scurvy*, and comes often by an Old Surfeit, or by Drinking when one is very hot, then it corrupts the Liver, and ſends the putrified Juice to the Blood, or has its Riſe ſometimes *ex Hæmorrhoidibus, vel Menſtruis, vel Nutrimento*, then it is called *Elephantiaſis*, and takes its Offſpring from the Humours and Liquors of the Blood, or Fleſh, then it is called *Napta*, and it goes to the *Glands*, and makes Tumours and Swellings. But in the *Elephantaſia* all thoſe Evils are expelled by the *Homorrhoids* in Men, or by the *Menſtrua* in Women, if the expulſive Part, I ſay, is not expelled, then it ſends it's *Locuſtas* to the whole Body, and the

the End of it is *Ulcus cavernoſum*, ſtinking Holes or Ulcers, if they are not timely remedied.

Cura Lepræ, Firſt *Purgatione*, by Purging of thoſe bituminous corrupt ſharp Saline Humours with *Reſina Jalapæ, Scammon. & Merc. Cæleſtis Muxvill. vel Arcanum Corall.*

2*dly*, *Diſcuſſione*, Diſperſing thoſe ſharp Saltiſh Humours by Liquor *Merc. meo*, to be given every Night in a Water diſtilled from the Juice *Rad. Lapath. acut. Bardanæ*, ana. ℔ iiij. of the Juice. *Herb. Scabioſæ, Plantag. Fumar. Agrimoniæ* ℔viij. Diſtil it over in a *Balneo Mariæ*, let them take every Night twenty Drops of the Liquor *Mercur.* in half a Pint of this Water, but if you ſhould find that they are a little ſick with it, let them take of the *Tinct. Solis vel Sal volatile Auratum* three or four times a Day in a Diſh of Tea; This Tincture will take away all Pains, and never let the Body come to any Diſturbance; then you will find in 2 or 3 Months, that all the Scabs fall off, and become as clean as a new-born Child, and this Liquor and Tincture is the only Cure for the *Leproſy*, and there is no other thing that will do it, than *Gold* and *Mercury*, if they try all things in this World.

3*dly*,

3ly, *Alteratione & Roboratione*, Altering and Strengthening the Parts, which muſt be ſtill with the *Tinctura Solaris, vel Sal volatile Aureum, vel Panacea Antimonii*, to be taken every Night and Morning, with a Diet-Drink made of *Meſerien Root, Rad. Lapath. acut. Bardanæ* &c. like as the Water was, where you took the Liquor *Mercury* with it. *N. B.* Thoſe *Liquores* of *Mercury*, are of a volatile Nature, therefore they purify all volatile putrified Humours which are in the Blood, let them be of what Sort ſoever, or in what Place ſoever, eſpecially in theſe acute putrified Diſeaſes.

Cura Elephantaſiæ, is to be cured by three ways, *firſt*, in Men, to provoke the *Hæmorrhoides*. 2*dly*, in Women, the *Menſtrua provocare*, *vide De Prævocatione Menſtrua*. 3*dly*, That the Liquor is turn'd off; *vide De Noli me tangere*.

And to provoke the *Hæmorrhoides*, is *Radices flammulæ Numero* vij. *Olei Myrtillorum quantum ſufficit pro incorporatione, illud unguentum inungendum eſt in ano tunc provocat hæmorrhoides*, then give thoſe Medicines as before preſcribed, *De Alteratione & Roboratione*.

CAP. XXXI.

De Tentigine obſcura, Noli me tangere in Matrice.

THE *Noli me tangere*, is a Diſeaſe proceeding from an acid Profluity, of

of the ſharp acute Salt, which lies *in profluvio vel menſtruis*; If the *Menſtrua* go into ſharp ſaltiſh Humours, then it goes to the Subſtance of the Womb, and cauſes *Noli me tangere.*

Signa, If the *Menſtrua* come at uncertain Times, and at the ſame Time comes Water with it, and the Urin is Matter, and great Pains in the Belly, and a great Inclination to Venery, and in a little time ſhould come Blood from it, but if it ſhould ſtay a great While, then it comes to an Ulcer.

Cura, Take *Herb. Agrim. Sanicula, Pyrol. Ariſtoloch. rotund. Herb. Paſtinacea.* Put thoſe Ingredients in new Wine or Beer, let them work, and then drink of it; Then make thoſe following *Lotion* or *Injection. cum Aq. Calc. vel Plantag. & Sacch. Saturn.*

CAP. XXXII. *De Lentigine Parva.*

LENTIGO Parva, is a *Noli me tangere*, which Eats away Noſes, Ears, Throat, *&c.*

It is cauſed by a Reſolution of the Balſamick Salt, and begins on the Outſide, and eats inwardly and corrodes the Fleſh, it begins firſt in the Face, with a watery and Scurvy Subſtance, and raiſes Pimples, and then it comes to be corroſive, and corrodes inwardly the *Cartilagines* of the Noſe, Shinbone and Lips, with a ſtrong Smell.

Before

Before it has begun to corrode, you may cure it with *Emplaſt. de Reſinis*, and uſe alterating and corroborating Medicines, as *Mercur. Cœleſtis Maxvill. vel Liquor. Mercur. meum, Tinct. Antimon. Sal volatil. Oratum*, as preſcribed *de Lepra & Elephanthiaſi*, *N.B.* Because in all thoſe ſharp corroding Diſeaſes where the Balſam periſhes, muſt be uſed altering and corroborating Medicines, therefore it is needleſs to recite them every where.

2*dly*, *Mortificatione*, ℞ *Realgaris Cryſtallin.* ʒj. let it boyl in Vinegar for two Hours, and when it is boil'd dry, mix with it *Ol. Majorana.*

Mix it together with theſe Ointments, ſpread upon a Cloth very thin, and lay it upon it, but anoint the Place firſt with *Ol. Majoran*, that it may not be dry, let it lye upon it two Days and Nights, that it may come to Matter, and then uſe the following mundifying Plaiſter.

Mundificatione ℞ *Picis Navalis* ℔j. *Viſci pini*, *Viſci abietis* ana. ℔j. *Reſina Citrin.* ℔ij. melt them together with half the quantity of Oil and Wax to make it up to a Plaiſter, and when this Plaiſter has drawn it all out, then heal it up.

Conſolidatione ℞ *Cera*, *Reſina*, ℔ſſ. *Ariſtol. Rot* ʒiij. *Mumiæ*, *Antimon.* ana. ʒij. mix it up to a Plaiſter, and dreſs it twice a Day.

HYDRO-

CAP. XXXIII. *De Hydrophobia.*

HYDROPHOBIA, or *Water Gall*, is a Diſeaſe where a Bladder or Puſtule collects with Water, which often brings the *Leproſy*, therefore I have mentioned ſeveral Things, which are the Occaſion of the *Leproſy*.

In this Diſeaſe will grow Bladders, as if one was beaten with Nettles, or had laid Bliſtering Plaiſters upon it, it will look blue, and corrodes inwardly, and if it comes near the Eyes, it cauſes a *Fiſtula*, and has its Center from the three Places, as you heard before, as all thoſe Diſtempers have (as Liver, Milt, and *Pancreas*, and thoſe create ſuch Scabby Diſeaſes,) but if it is not cured, it brings *Lepra*.

Cura, Mollify the Bliſters, if they are hard, with Mollifying Medicines; if ſoft, lance them up, let the Water come out, then follow the ſame Method as before preſcribed *de Lentigine & de Pruritu* or *Scabie*. *N. B.* Where the Virtue of the expulſive Part is wanting, it makes a new Diſeaſe in its Centre, and ends with *Ulceration*.

CA XXXI *De Va & Mo*

THE Diſeaſe of the *Small-Pox* or *Meaſles*, is an Hereditary Diſeaſe, derived to us in our Parent's Seed, therefore it *lic*

it is reſonable to think, they have their firſt being and Exiſtence in the Seed, with the Beginning of Life in the very *Embryo*, as I told you in the Beginning.

All *Phyſicians* in general acknowledge Hereditary Diſeaſes, ſo when our Juices are vitiated or corrupted, then thoſe Matters (or Juices) take their Beginning to the Diſeaſe, becauſe every Diſeaſe originally is immaterial, and in the Spirit, as you plainly ſee here in the *Small-Pox*, and in the Chapter of the *Plague*, and thoſe Juices can't take Place without *Conception* and *Formation* in the Body, or till the Body is manifeſt; and that ſome have this Diſeaſe ſooner, ſome later, according as the Spirit of Life ſtands clear and undefiled, and ſtrong enough to defend it ſelf, and reſiſt the alterative Impreſſions of the Air, as I told you in the Beginning, in the *Propoſitions*.

In the Beginning of the *Small-Pox*, the Patient finds a great Pain in his Head and Back, and Wearineſs all over his Body, as if his Bones were all broke to pieces, with a continual Fever, in two or three Days after there will appear little Red Spots like Flea-bites, not half ſo big as a Pin Head, then they will come out, and the Patient will be as ſick as one dying, and in eight or nine Days come to a Height, and then fall off.

If

If you find the Patient Sanguine and full of Blood, with a very high Pulse, let him Blood, but be sure take Care, that it be done before any Spots appear; if they should be come out and let him Blood, they will want Vital Spirit to bring them out, and so you will kill the Patient; but if you find they are not full of Blood, and that they have a weak Pulse, give them strenghtning Medicines instead of letting Blood, that the Small Pox may come out, as *Tinct. Croci, cum Aq. Theriacalis ext. Cochinell. Pul. Comitissæ de Kent, Tinct. Bezoar.* And when you find they are come out, then let them drink Posset-Drink with Tares boyl'd in it to fill them, not forget to give strengthning Medicines, as *Aq. Perlar. Julap. Perlar. Aq. Meliss. Cinamom. & Syr. Cydonior.* and *El. Diascordium*, especially if there is a Loosness, if the Patient is not light-headed, give him often in his Drink a few Drops *Spirit Corn. Cerv. Sal volat. Aureum*, to drive it from the Centre to the Circumference, that the Heart may be free and chearful, and when you find the Small Pox is gone off, then disperse the Humours with *Sena El. Lenetiv. Syr. Spin. Cerv. Pul. Hollant. Jalap. Sal Tart. Tartar. Vitriol.* &c.

If there should a great many appear in the Throat, let them often be washed or gargled

gargled with *Decoct. Pectoral.* or a Decoction made of Barley and a little Honey. And laſt of all, when the Small Pox is gone off, you may mix with it a few Drops of *Spirit* of *Vitriol* and Honey of Roſes, to cleanſe the Mouth, ſo with a few Medicines you will recover your Patient; whereas a great many Princes and Noble Men have this Year been ſent to their Grave, by giving too many Slops, becauſe inſtead of quieting the *Archeum*, they diſturb it the more, and is juſt as if you put a great deal of Water into a Tub, and mix ſome Earth or Sand with it, which if you always ſtir, will never ſettle, but always be thick and muddy, but let it ſtand, and it will ſettle it ſelf, then you may ſee what it is, and ſeparate the muddy from the clear; and when you find the Small Pox is gone off, begin to purge the Patient, then uſe this *Liniment*, to ſoften and ſmooth the Skin.

℞. *Ol. 4. Seminum frigid. Major. de Bum. & amigd. amar.* with a little *Sparma cati.* and white Wax made up into a Liniment, and afterwards waſh it off in the Morning with a little fat Mutton-Broth, then they will not pit.

As it is with the *Small Pox*, ſo it is likewiſe with the *Meaſles*, only give them Medicines to drive it from the Center to the

the Circumference to drive them out, and when they are out, the fewest Medicines are the best, and before, in all acute Diseases Care must be taken, that the Malignity is driven from the Center, that the Heart be not oppressed with malignant Matter, or else *Death* will follow.

CAP. XXXV. *De Morphea.*

MORPHEA, is a Putrifaction of the three Substances, the Blood, Flesh and Skin, brought by the Mineral Salt to a *Corrosive*, externally and internally.

So the Parts grow Red, and putrify from the *Gutta Rosacea* in other Colours, as blue or black with little Heads, Bladders and Swellings, and if not remedied, turns to Putrifaction, and raises in the middle of the Flesh a black *Escaram*, which is dangerous.

For the Cure, Take *Herb. Flammula, flor. Fabarum*, distil from it a Water, and wash the Parts with it; but be sure give those Medicines as before prescribed, and after the same Method is the *Gutta Rosea* cured.

CAP. XXXVI. *De Erysipelate vel Rosâ seu Igne Sacro*

THIS Disease of St. *Antonies-Fire*, proceeds from an Inflammation of the Blood, a sharp bilious Blood, and accompanied with a Fever, Terror and

Fear, of this are two Sorts, Cold and Hot, Chronick and Acute.

'Tis attended with an Inflammation of the Blood, which proceeds from acute Humours, which fall ſuddenly into ſome Limbs with a great Heat and Burning, and raiſe little yellow Bliſters, but the Chronick proceeds firſt, and riſes likewiſe with yellow Bliſters, and little Holes.

For the Cure *firſt*, Let Blood, th[illegible]e Fermentation of the Blood may diſperſe, then Cupping, to carry off thoſe acute ſharp Humours, then give ſome Clyſters, to cool the Body.

2*dly*, Sweating, to expel the Humours with *Antimon. Diaphoretic. Pul. Bezoartic. è Chelis Cancror. Compoſit.* and lay thoſe Plaiſters over it or thoſe *Epithemas*.

3*dly*, *Epithema*, Take *Thuris alb. Sulphur. Pulveriſat.* ana ℥j. *Mirrhæ rubr.* ℥ß. boiled with half Vinegar and half Wine, and wet a Cloth in it and lay it over it; or take *Sacch. Satur.* ℥j. Vinegar diſtil'd or made of Elder flowers ℔ß. *Camphor* ℥ß. *Rob. Sambuci* ℥j m. *impone*, and is an eſpecial Remedy in thoſe Spots that proceed from the Liver.

4*thly*, *Pannifiant*, R. *Lixivium ex Cineribus fagi* ℔iij. *Album Ovorum* N° iij. *Camphora* ℥iij. dip it often in Lint, and lay it upon it till the Redneſs goes away, or put Lint

Lint in Frog-Spawn Water till it is diſperſed, or *Rob. Sambuci* ℥j. *Sacch. Saturni* ℥ij m. ſpread it upon Leather, and lay it upon it, and it will diſperſe the Heat in a few Hours.

But if the *Eryſipelas* ſhould have come to Matter, then you muſt make a Liquor of *Acetum Lithargyrii* a ſweet Liquor, then mix with it Oyl of Tartar, that it comes to a *Liniment*, lay it upon fine Cloth, and let it lye upon it till it is healed from the Bottom, take Care you put no Oyles nor Fat to it, then make a Plaiſter, if it ſhould prove an invetérate Ulcer, *ex Mercur. præcipit. Rub. Butyri recent. cocti* ℔j. *Camphoræ* ℥ß. *Ol. Sambuci* ℥ß. firſt diſſolve the *Camphor* with the Oyl, then put the Butter to it, and then *Precip.* lay it upon Lint that it may be cleanſed, then heal it up with an *Empl. Opodeldoch.*

CAP. XXXVII. *De Fiſtulis.*

THE Diſeaſe of the *Fiſtula*, is an Ulcer of many Turnings and Windings, and ſmall, having a thick Skin, and hard, growing from bituminous Moiſture, and is very Painful.

Signa, *Exploratur virgula plumbea vel cerea candela ſi plures ſint, injiciatur Liquor, qui ſi ſimul per Orificia omnia effluit eſt una Fiſtula.* And if it laſts, it ſometimes proves mortal.

1*st*, The Cure generally is perform'd by revulsive Medicines, *Setaceum*, *Topica*, *Revocatur*, *Revellitur cum Materia Terrea*, item, *Lixivio*.

Or by giving vulnerary Drinks, *Callus removendus est*, remove the Hardness, but at first the *Fistula* is to be widned with Spunges, *Iron*, or by Fire, which is the best, and it is very proper, before you begin the Cure, to make several Issues, in several Parts, and cleanse the Body well by gentle *Laxatives*, that the sharp Humours may be evacuated, which must be with *Cassia*, *Tamarindor*. *Senna*, *Agaricus*, *Manna*, *Decoct*. *Sena*, *Gereon*. *Callus toll.tu*. Then the hard Skin is to be softned by *Iron* or by *Ung*. *Apostolorum vel Ægyptiacum* in the Place where the Iron cuts it, the whole *Fistula* appears like the Iron, the hard Skin is taken out, *pars tamen probe muniatur*, *Ossis caries curetur si adsit*, *Eschara amoveatur*. But as the *Fistula* is upon a Bone, and the Bone is grown black, then the Bone must be again revived or quickned, or else it will not heal; The Quickning is perform'd with *Aq*. *Plantag*. then boyl a little *Mercurius dulcis*, till it is resolved, if not, put a few Drops of *Spirit* of *Nitre* to it, but not too much, that you make it not too corrosive; Inject it, then the Blackness will go away in five or six Days,

Days, then you will ſoon find, if the Fleſh comes by an Inſtrument, and if you find there is Fleſh, leave off the Injection, and uſe this *Liniment* made of Juice of Tobaco Leaves, and of the Juice of Gray-Fiſhes, of each a like Quantity, and put in a little *Mercurius dulcis*, and with a little Honey, boil to a *Liniment*, and put it in, which will ſoon heal it.

N. B. *Butyrum, Antimonii rub. Arcanum eſt in Fiſtulis, Valet etiam ad excreſcentias carnium fungoſas.*

Unguentum contra Fiſtulas, or make an Oyl of *Arſenick* thus,

Take a Pound of Lead, let it flux in a *Crucible*, and when it is in flux, put half a Pound of *Arſenick* into it, let it flow till it comes to a yellow Glaſs, then pour it out, and pulverize it to a fine Powder, pour upon it good white Wine-Vinegar rectified, let it ſtand ſeveral Days in Digeſtion, till the Vinegar has drawn out a Red Tincture, then draw off the Vinegar, and upon the Bottom there will remain an Oyl, which is good for *Fiſtulas*, *Cancers*, and *Noli me tangere*, &c.

The Ointment ℞. *Ol. Lini ex Caput. Mort. Vitriol. deſtillat.* ana m. *digere per Octiduum poſtea deſtilla per arenam*, of this Oyle take half a Pound, Salt of *Caput Mort.* of *Aqua Fortis* half an Ounce *m.* with *Mell. Roſ.* with

a little *Spirit Vitriol.* injected with a Syringe, does cure the *Fistula in ano.*

CAP. XXVIII. *De Gangrena prout & Sphacelo*

1*st* GANGREEN proceeds from a mortified Inflammation. 2*dly*, Which is of a venomous Quality. 3*dly*, And which hinders the Transpiration. 4*thly*, And the Aliments are deprived of all the Natural Heats. 5. Or from abundance of Humours, which are inflamed in general. *Tamen Gangrena est mortificatio mollium Corporis partium, aut inflammationem gravem, aut malam Curationem insequens.*

'Tis known by a pricking Pain, and red, with a continual Fever, and Lightheadedness, the Parts look black, and stink. *Si dolor & pulsatio citra Materiæ resolutionem & separationem, imminuitur Color Lividus, fœtor, pars si nigra sit marmore frigidior & mollissima: Sæpe tamen aliquis motus deprehenditur adhuc etiam in Sphacelo, cum scil. caput musculi illæsum, tendinem movet, quo ne fallamur Cavendum.*

If here be Humours, they must be Evacuated by purging and sweating Medicines, which are of a strengthning Nature.

1*st*, If it reach the Bone, then there must be an *Incision* or *Scarification* made.

2*dly*, Then the Wound must be washed with *Decoct. Acri detergente è Scordio, Rad. Angelica.*

3*dly*, Then

3*dly*, Then *Ung. Ægyptiacum* muſt be applyed with a Pledget till the dead Fleſh goes away, and the new Fleſh comes, which you may eaſily perceive by the Smell and Colour.

4*thly*, Then muſt be uſed *Cataplaſm's*, that reſolve and dry.

5*thly*, And over the Parts affected, *Adſtringents*, *Ingruente Gangrenâ pars emoriens profunde ſcarificanda eſt quæ ſcarificatio præſtat VS. & Sanguiſugis.*

After the Cutting the Wound is to be waſhed, and then muſt be uſed *Diaphoreticks* and *Diſcuſſives*, and ſtrengthning Medicines.

Firſt uſe externally *Spirit. Vini Camphorat* ℔j. *Balſ. Sulphur. Ruland.* ʒij. made with Linſeed Oyle.

Or *Aq. Mercur. cum Merc. dulc.*

Or *Scord. Abſinth. Rutæ, Lupinorum Contuſorum* ana mſs. *Rad. Ariſtoloch. rotund. Vincetox. Scorz.* ana ʒſs. *Sal. Marin.* ʒſs. *Acet. opt. Lixiv. fortiſſ.* ana ℔iij. Boyl it till three Parts are conſumed, then diſſolve in the Decoction *Mirrh* and *Aloës* ana ʒj. then to half a Pound of that Mixture put two Ounces of Spirit of Wine, *Elotis ſic partibus impone ad partem emortuam ad ſaniem ſeparandam.*

Ægyptiacum Meſues.

℞. *Ærugo* ʒij. *Mellis opt. cum De-*

cocto Abſinth. & Scord. depurati & deſpumati Acet. Scillitic. ℥iij *Alum. Rupei, Sal. Armoniaci* ana ℥ij. *Succi Rutæ & Scord.* ana ℥j. *Coque ad Spiſſitudinem,* add *Theriac. Mithridat* ana ℥ij. *Camphoræ* ℥ſs m.

His ita peractis lavatur vel epithematis aut Lixivio dicto vel Spir. Vini vel epithemate Barbitonſorum nigro, ex Alum. Vitriol. galis & aliis appropriatis, in Lixivio vel Oxicrato coct. vel fit Cataplaſma ex Aq. Ven. jam dicta vel ex Urina Vaccæ cum Spir. Vini & tantillo ſublimati Sal. Armoniaci & Aluminis.

Vel imponatur cataplaſma, ut quod ſit ſimplicius fiat ex pul. Sabinæ in Lixivio cocto. cum fermento (N. B. *Fermentum non eſt una coquendum*) *Ol. Lini, Ol. Ovorum, vel etiam Ol. Tartari quod omnium optim. Vel Farina Lupinor. lent. Fabarum Lolii Sal Marini* ana ℥iij. *pulveriſat. Summit. Abſinth. Scord. Rutæ* ana ℥j. *Coque in oximelite fiat Cataplaſma refrigerans, adde Aloës, Myrrh.* ana ℥j. *Spirit. Vini* ℥iij.

The *Eſchara* muſt be bound up till it comes to the live Fleſh, *ubi mitiora digeſtiva applicanda ſunt & tandem Sarcotica.*

Ad Cicatriſandum conducit Empl. compoſit. ex Lithargyrio cum Terra Vitriol. de qua in Ulceribus, as you will then hear it, but be ſure, all this while give ſtrengthning Cordials. And I have often ſeen with good Succeſs given in ſuch Inflammations Sugar

of

of Lead with a little *Opium* and *Bezoar-Stone*, which has mightily layd the Inflammation, given with the Juice of Nettles.

To ſeparate the dead Fleſh ſeveral ways, are uſed as by *Butyrum Antimonii* with a little *Gold*, as you ſhall hear afterwards, or by *Liquor Eſcharoticus* or *Balſ. Eſcharoticum.*

Balſam. Aquæ fortis affundatur Oleum Olivarum ad aliquot digitorum eminentiam, & ponatur in digeſtione Spir. Aq. fort. Capiuntur in Oleo quod inde rubeſcit.

Liquor ℞. *Ol. Tartari rubr. per Campan.* ℥jj. *Butyri Antimonii* ℥j m. *in phiola & ſimul agita donec perfectè, miſceantur & tum Liquor ad uſum ſervetur.*

Pulvis ℞. *Mercur. ſublimat. alb. pulve riſat.* ℥jj. *Butyri Antimon.* ℥j. mix it well together in a Glaſs with a wooden Spatula, till it is well incorporated, then evaporate it upon hot Aſhes to Dryneſs, and then pouder it. *Et ad uſum ſervetur.*

Thus cure with the Butter of Antimony, a *Cancer* that is mortified. Take *Butyrum Antimon. qſ.* diſſolve a little Gold in it, then lay a defenſive Plaiſter round about, then anoint the Place where it is the worſt with a Pencil and with the Butter of Antimony, and lay again a defenſive Plaiſter upon it, then give him a ſtrengthning Cordial, to keep up his Spirits, and

two

two Hours after anoint it again a little, and let it lye on till Night; Then a little *Laud. Opiat.* will be proper, and anoint the Place again a little more as before, and ſo let him go to Bed; and in the Morning it will look as if it was ſinged, which is a good Sign, becauſe it ſhews that it will come to Matter, then let him ſweat with *Antimon. Diaphoretic.* and ſo let it be ended with the Day, at Night lay again the Butter on it, then there will be no great Pain, and the *Cancer* you will find is mortified, then lay therein *Ol. Tart.* with *Ol. Saturn.* mixt together, and it will begin to come to Matter, then cleanſe it well, and bind it up carefully with the *Ol. Tartar.* and *Saturn.* then it will ſoon heal, but be ſure to give often ſtrengthning Cordials.

For the Cure of this *firſt*, you muſt cut the whole *Gangreen*, till it comes to the live Fleſh, and between the live and the dead Fleſh is to be applyed the *Liquor* or the *Pouder* as you heard before, and let it lay for 10 or 12 Hours, as they are able to bear it. If the Pains are very great, you muſt lay upon the Wound Lint with a ſuppurating and anodine Ointment, as you ſhall hear preſently, and change it twice a Day, till the *Eſchara* appears, and ſeparates it ſelf from the live Fleſh, then

muſt

muſt the dead Fleſh be taken out, and anoint the affected Part twice a Day. *Cum plumaceolis munitis ex Unguento anodino*, and ſo continued till it comes to befleſhed, which being done, it muſt be cicatriſed, for which End apply dryed *Pumicrolæ* to the Part affected, and then lay upon it a *Cerat* or Plaiſter. *Ex Empl. Palmeo, de Ceruſſa & Minio ſimul cum Oleo Roſar. q. ſ.* m. *Unguentum Suppurans & Anodynum.* ℞. *Vitriol. alb. Lilior.* a ℔ß. *Roſar. Omphacin ſl. Sambuci* ana ℥ij. *Sevi Cervini, Vitulin.* ana ℔ß. *Myrrhæ, Thuris* ana ℥jß. Set it over a gentle Fire till it melt, then put to it *Picis Navalis* ℔ j. *Ceræ flavæ* ℥ vj. *Therebintin. Claræ* ℔ ß. *Ol. Roriſmarin. & Lavend.* ana ℥ij. *Agitentur, colentur & ſerventur.*

Ad Ulcera in Oſſibus Cariosis.

In this Caſe you muſt rub the Lips with the Liquor before preſcribed to the Bottom of the *Ulcer* above the *Oſſa Carioſa*, and put in a few Drops according to the length and breadth of the Fleſh and Bone, ſometimes more ſometimes leſs, and when this done, the Part affected is to be covered with clean Lint and *Plumaceolis*, and the Ointment as before preſcribed for a whole Day, and when it is taken off, put on others as before. N. B. *Semper apponere debes ſiccas plumaceolas ſupra Oſſa carioſa.*

ſa. And when the *Eſchara* apears ſeparated from the live Fleſh, then draw them out, and cure it with Pledgets. *Et cum ſiccis plumaceolis & tepidis*; then afterwards the Bone muſt be ſcraped with an Inſtrument, *ad perfectam exfoliationem & vivacitatem*, then afterwards the Place is to be anointed twice a Day, *cum plumaceolis ſiccis & tepidis*, and lay upon it *Ceratum compoſit. ex Empl. divino diſſoluto cum oleo Therebinth. q. ſ.* and ſo continue till it is perfectly cured.

Ulcers in the inner Parts are thus cured, ℞. *Mercur. viv.* ℥iiij. *Flor. Sulphuris* ℥j. put them together in an Earthen Diſh or Iron Mortar, and heat red hot Iron Piſtels, and take one after another and ſtir the *Mercury* with the *Sulphur* about to an impalpable Powder, and when the *Sulphur* doth no more appear flaming, then it is prepared, *Dos.* ℈j. *vel* ʒſs.

Ad Cancros in Principio Curandos.

Firſt make an Inciſion upon it like a Croſs, *ad fundum duritiei*, and pour preſently in it 4 or 5 Drops of the Liquors before preſcribed, when we ſpoke of *Cancers*, *& munienda eſt plaga plumaceolis ſiccis & Linteolis quadruplicatis applicatis & ligatis ſuper partem affectam, & ager maneat in lecto cum tenuiſſimo regimine*, and after 24 Hours take thoſe off, and apply others

to

to it, and anoint it with the *Anodyne* Ointment, as you heard before, and then cover the Place ſtrongly with Lint, and the ſame Oyntment, and ſo continue twice a Day, till the *Eſchar* is ſeparated, and then take them out, *& curanda eſt plaga cum plumaceolis & linteolis*, as before, till it is perfectly cured, *tunc utere exſiccantibus*, as *Empl. de Saturno, ſive de Minio, uſque ad perfectam conſolidationem.* N. B. If the *Cancer* is ulcerated, then there is no Occaſion for Cutting or *Scarification*, but it's needful in hard and black or blue *Cancers*, and when they are ſcarified, then pour always the Liquor in it, *ad extirpandam duritiem*, till the Hardneſs is gone, then cure it, as you heard before, and if it is not enough at once, then pour more till the Hardneſs is quit gone. *Sic ad Fiſtulas, Fungos, Verrucas, Ulcera Gallica, Carioſa*, &c. This is Liquor of particular Uſe, being applyed as you heard before.

Cancer Occultus.

Eſt tumor durus, aſper, inæqualis, rotundus, immobilis, Lividus, profundè hærens venis atro humore ſurgentibus & in habitum ſparſis, ad inſtar Cancri divaricati.

Cauſa eſt Atra Bilis.

Curatio perfecta abſciſſione fit in Cancro occulto, ſed prohibenda eſt abſciſſio ſi ulceretur.

tur. *Ad ipsius itaque dolores leniendos & incrementum ejus prohibendum fiat.*

Unguentum Saturninum hoc.

℞. *Ol. Rosar. Solani* ana ℥ij. *Agitent. in Mortario Plumbeo cum simili pistillo, donec perfecte nigrescat adde. Ung. albi Camphorati* ℥ij. *sive de Saturno* ℥ß m.

Aliud ex Succis.

℞. *Fol. Verbasci, Scrophul. geran. Robert. Politrich.* all fresh ana q. pl. Beat all together, *& irrorentur succo granatorum vel agrest.* then strongly expres's the Juice, and with double Lint apply it warm. *Si deficiant menses, provocentur, nisi Corpus sit macilentum, & Sanguis Melancholicus, & acidus purificetur.*

Cancer exulceratus.

Est Ulcus fœtidum, sordidum Labia sunt tumida, crassa, livida.

In Cancro exulcerato Mammillarum, aspergendus est pulv. sequens & seq. Emplast. supponendum. ℞. *Plumbi opt.* ℥iiij. *Liquefact. in tigillo adde Mercur. parum calefact.* ℥iiij. *Mercur. Vitæ* ℥j. mix it together, and pour it out, when it is cold, beat it to Powder, put this Powder daily to it, *Et Cancer frustulatim cadet.*

℞. *Ol. Solani Rosacei* ana ℥ij. *Ceræ albæ* ℥iß. Let them gently melt in a Leaden Vessel, then put to it *Saturn. usti, loti subtiliss. Pulverisati* ℥j. and mix it likewise

wise with a Leaden Pestle, till it comes to a *Cerat*, which will be in 5 or 6 Hours, put this Emplaister upon four double Lints, made up with the Juice before mentioned.

A *Cancer* upon the Nose you must anoint with *Rad. Aristol. rotund. Aloës, Epatic. Calcis Viv. Meliss.* ana ℥ ß m. *fiat Unguent. Arcanum ad Cancros sanandos modo non fuerint aperti ferro infallibileque Remedium exhibere perhibetur sequens.*

℞. *Rad. Serpentar. majoris effoss. Mense Julio & in umbra Siccat. Arsenici Crystallini,* ana *Pulv. seorsim.* Let it stand 3 Months in a Glass to ferment, then wash the Place with *Aq. Nymph.* then put this Powder upon it, till it comes to an *Eschar*, then heal it up with *Empl. Oppedeldoch.*

CAP. XXXIX. *Herpes Miliaris*, or an Eating Wolf.

SIGNA, This eating Wolf first begins with a red Spot, or a little Lump, and comes to a hot Itching and Burning, and goes into the Bone, and at last grow Knots about it.

Cura, First lay on it good fresh Beef, then the Heat will cease, and the Meat will be eaten up by the corrosive Salt that is in it.

Sudor provocetur aliquoties.

Then he must be sweated, *& Corpus purificetur à corrosivis Humoribus*, and the Body

Body muſt be cleanſed from the corroſive Humours.

Externis quoque Sal. Corroſivum mitigetur, v. g.

℞. *Aqua Calcis viv.* ℔iſs. *Merc. dulc:* ʒſs. *Saturni Sacch.* ʒj. Boyl it till almoſt all is diſſolved, then filter it and waſh the Place warm with it, and lay Lint upon it three or four times a Day.

But if the Matter has eaten much underneath, then uſe *Balſam. Sulph.* ʒiſs: *Ol. Merc.* ʒj. *Liq. Scor: Antimonii* ʒij. *Succi ſemper viv.* ʒvj. mix it over a gentle Fire, and lay it in, and in a few Days you will ſee the Effect to Admiration.

Vel *Ol. Tartari p. iiij. Merc. viv. p. j. deſtilla per Retortam primo prodit Merc. poſtea Aq. non. acris praſtant:*

Vel ℞. *Mercurii part* j. *ſolve in Aq. fort. part* ij. *vel part* iij. *Precipitat. per aquam ſalſam, aquâ decantatâ affunde aq. plantag. & roſarum tantum, ut adhuc acrimonia ſentiatur, quâ lava Herpetem Miliarem.*

The Secret *Contra Herpetem* conſiſts in dulcifying the ſharp acrimonious Humours, inwardly with *Saturn.* and *Merc.* by a long Digeſtion to a Medicine.

Or you may give *Tinctur. Metallic. vel Tinctura Regalis Antimon. Diaphoretic. Panacea Antimon.* and purge often with *Mercurial* and *Antimonial* Medicines.

But

But if it ſhould turn to a Cancer, with great Pains and ſhould ſtink, and if about it you ſee Knots, hard and black, then you muſt make an *Eſcharam* with *Butyrum Antimonii*, or with thoſe Medicaments as you heard *de Cancro*, and then put in it the Liquor of *Arſenick*, with the Juice of Craw-fiſh, and continue this till all Filth and Nauſeouſneſs is gone off, then you may heal it up with theſe Ointments.

℞. *Fol. Bugulæ, Alchimillæ, Plantag. Peti, Summit. Hyper.* ana mij. *Ol. Roſar. q. ſ.* let it ſtand in Infuſion for eight Days, and then ſqueeze it, and diſſolve in it Wax ʒiij m. *fiat Unguentum.* Then take of this Ointment ℔j. *Therebinth.* ʒj. *Antimon. in Alcohol. redact. Tutiæ* pp. ana ʒvj. *Ceruſſæ lotæ, Cinnabaris loti* ana ʒj m. *fiat Unguent.*

CAP. XL. *De Strumis & Scrophulis, Wenns & Kings Evil.*

STRUMÆ fiunt à Pituita Melancholia Mixta Scrophulæ verò à glandulis induratis. Wenns are caus'd by a Mixture of Phlegm and Melancholy; The *Kings Evil* proceeds by a Hardneſs of the Glands.

For the Cure firſt, the Body muſt be cleans'd of thoſe Phlegmatick Humours, and then the remaining watery Humours diſperſed by Sweating.

Poſtea ſume fruſtum ſpongiæ novæ ad magnitudinem avellanæ vel caſtan. ferro acuto infixo, ſupra Corceum accenſum comburatur, &

fumus gutture excipiatur, & spongia combusta pulv. cum vino absorbeatur, id fiat manè & vespere duabus horis ante Cibum, ab ultimo Luna quadra. ad novi Lunium usque.

Vel ℞ *Cineres Spongiæ* ʒſs. *Talpar.* ʒiij. *Piper. long. Sal. Gemmæ* ana gr. xv. m. *fiat Pulvis subtilissimus Dos.* ʒſs. with white Sugar given every Night and Morning.

Extrinseca Remedia ℞ *Succi Raphani Acet. destill.* ana ʒiij. *Sal. Comm.* ʒj. *Sapon. Venet.* ʒiij. *Coq. ad consistentiam Notandum. In hoc affectu, ut Acido austerum coagulans alteretur per Alcalia Volatilia & fixa, tam interne quam externe.*

Item, *Per alia acidum hoc destruentia & absorbentia, Vel fiat Empl. ad Scirrhosos Tumores.*

℞ *Radic. Brion Cyclamin. helenii. Cucum. Asinini* ana ʒj. *Coque in Aceti & aquæ* ana p. æq. *pistentur & trajiciantur per setaceum tunc adde.*

Radic. Ireos nostratis ʒiij. *Gum. Myrrh. Olibani, Mastich. Aristoloch. rot. Croci Anglic.* ana ʒiiſs. *Flor. Chamomill. Melilot. Sambuci* ana p. ijſs. *Opopan. Galban. Sagapen. Bdell.* ana ʒſs. *Ammoniac.* ʒij. *Spirit. Vini Soluti, Storax Calam.* ʒiij. *Euphorbii* ʒvj. *Sem. Staphis agriæ* ʒiſs. *Mercurii, Vivi Saliva Jejuni extincti* ʒij. *Ol. Ovorum, Lauri* ana ʒij. *Adipis anatis, Medull. cruris vituli* ana ʒſs. *Mucilag. Sem. Lini Fœnugrec. Althææ* ana ʒiſs. *Cera, Therebinth.* ana q. ſ. f. ſ. *inde Emplastrum.*

Ad

Ad Scrophulas Latentes seu non exulceratas.

℞. *Lacertas* N° v. *Mures parvos* N° iiij. *Infundatur oleo still. ex Resina abietis*, just to cover it, let it stand in the Sun, the longer the better, *in hoc oleo madefiant petiæ & applicentur.*

Item, ℔. *Lacertas.* Cut Heads and Tails of them, and steep them in strong white Wine-Vinegar, then expres's it, and dry the Extract in an Oven and beat it to Powder, and mix it up with Honey to an Electuary, take it Night and Morning.

Contra Strumas Empl. Splenetici Aug. ℥ij. *Galban. Acet. soluti* ℥ij. *Spermaceti* ℥iß. *Aristoloch. rot.* ℥iß. *Sem. Sinap. Urticæ* ana ℥ß. *Terra Sigillat.* ppt. ℥ij. *Cinerum fagi* ℥j. *Magnetis Arsenicalis* ℥ß. *Cera & Terebinth. q. s. fiat s. artem Emplast.*

CAP. XLI. *De Luee Venerea*, French Pox.

LUES *Venerea*, the French Pox, consists of an acid putrified corrupt Blood, *& vel nimium volatilisatum vel nimium fixum quando in humore crasso, viscido & pituitoso stabulatur, & illius infectio est per pustulos Glandis vel Urethræ.* These Venomous or sharp corrupt Humours ferment and circulate with the Blood, therefore bring divers Sorts of Symptoms. *Venenum hoc, sive fermentum acidum, peculiariter corruptum est & cum Sanguine Circulationem habet, & varia & diversa inducit Symptomata, si*

enim acidum hoc rodens afficiat membranas vel nervos, dolores intensi oriuntur: Si partes Seminis elaborationi dedicatas afficit Gonorrhœa insequitur, sive involuntaria fluxus degenerati & corrupti Spermatis effusio. Si afficiatur corpus Cachecticum pravis succis imbutum, oriuntur Ulcera, Scabies, Sputationes, &c. Si capitis partes externas invadit alopeciam efficit. Si ossa, Cariem &c. Et sic singulæ partes infectæ, singulari Symptomate stigmatizatæ quasi notantur.

And this corrupt Blood is sometimes very volatile, and sometimes of a fixt Nature, very gross, clammy and flegmatick, and those Infections come through the Pores and Glands, or Urethra. Those venomous or sharp corrupt Ferments have their Circulation in the Blood, therefore diverse Sorts of Symptoms follow, and if those Humours are sharp and acid, then they gnaw, consume, and corrupt the Nerves and Membranes, and so create fixed Pains. If the private Parts are affected, then follows a Gonorrhea, or an involuntary Flux, and a degenerate and corrupt Matter. If it affects the Body with an ill Disposition, and those Juices impregnat with it, then there comes forth Ulcers, Scabs, and Spittle, *&c.* and if it invades the external Parts of the Head, it causes the Hair of the Head or Beard to

fall

fall or ſhed off by the Roots. If it infects the Bone, Fleſh or any ſingle Part, it produces different Symptoms, all which muſt be obſerved, and accordingly cured.

Inter cauſas ſecundarias primarium locum tenet concubitus ſive coitus cum infectis hac lue perſonis, & ſic per contactum communicata ut plurimum, oritur. It begins firſt from *Coitus* or *Concubitus*, and has its Seed in *Matrice* or *Orificio Vulvæ*, and ſhould be properly called *Vulvæ peſtis*; but we call it generally *Morbus Gallicus*, or French Pox.

Signa, 1. Faintneſs and Weakneſs all over the Body.
2. Pains internally as well as externally.
3. Hands and Feet are always burning.
4. Chankers and Gonorrhea.
5. *Ulcera circa pudenda & anum.*
6. Puſtules and red Spots in the Face, and ſometimes all over the Body.
7. Pains in the Head generally at Nights.
8. *Exulceratio palati & œſophagi.*
9. Noiſe in the Ears.
10. Pocky Warts.
11. The Pallat and Throat ſwell, and are inflamed.

12. Pains, Scabs, and Breaking out all over the Body, &c. and the Face looks pale and wan.

In cura Pauca & Parva sit victus ratio, post remedia, ratione tamen petita à tempore, ætate, &c. *Sic calido tempore parcius, frigido Liberalius cibandum.*

Curatio, Initium Capiat à Purgantibus, cum Judicio adhibitis, imprimis vunc, si materia corrupta adsit, si morbus sit recens & Corpus pravis succis scateat, Purgandum est, or if there be no Running, and none of those Symptoms, then there is no occasion for so much Purging.

Tandem omnem Paginam absolvunt Sudorifera, & Specifica Alcalina? Vel Salivatio, si lues sit contumax, vel si sint fonticuli.

But if the Patient is weak, or will not go into a Salivation, give him for a Month *Liquorem Mercurii mei*, in a Water distill'd of *Rad. Bardana, Oxilapath. Herb. Plantag. Centumnodii*, by which the Pox and all Blotches, Scabs, and Humours will go away insensibly, then use afterwards a *Decoctum Lignorum*, as you will hear presently.

The best *Sudorificks* are *Mercurius Diaphoretic. Bezoarticum Minerale & Antimon. Diaphoretic. & Panacea Antimonii*, &c. to be given every Night and Morning till all the

the Scabs, Blotches and Humours, &c. are gone off, and the Perſon finds himſelf ſtrong and luſty again, then let him uſe the Dyet-Drink made of *Rad. Sarſaparill. Cnina, Saſſafras, Guaiacum, Santal. rub.* ana ℥ij. *Hord. Perlat.* miij. *Liquorit.* ℥iſs. *Coque in Aq. Font. q. ſ. ad* ℔ vj. *ſtent per noctem infuſa, mane primo leniter coquantur per 6 horas, vaſe bene clauſo.*

Of this Decoction drink half a Pint a time, three or four times a Day, *calidè pro tolerantia.*

But according as you find the Patient in Strength, you may add or diminiſh of the *Lignum Vitæ*, and add more Pectoral Ingredients to it, as Figgs and Raiſins, and Maiden-Hair, if you find they are inclined to Conſumption, you may leave out the *Lign. Sanctum. Sed Decoctum exhibeatur tam diu, donec omnia Symptomata remota ſint, & facies colorem naturalem acquirat quod tamen in hoc Citius, in alio tardius fit. Quidam exhibent decoctum per* 30 *vel* 40 *dies, & tamen Lues vix cedit, ſed quia vix tam diu homines retinemus, ter vel quater in die exhibemus decoctum ut ſudent. Dum malum eſt recens, & ſic aliquando intra* 15 *vel* 20 *dies finitur Cura.*

Si vero quis per inunctiones Mercuriales & inde excitatam Salivationem Curam citius & melius inſtitui poſſe judicet, ad obtinendum

ſperatum & Efficaciorem effectum, niſi malum ſit adeo inveteratum ſequenti modo procedat, ſequentiaque obſervet.

Si inunctio non placeat Salivatio quoque cieatur per aſſumpta præcipitata, vel turbith. pedetentim ex. gr. Exhibe præcipitati alb. vel Merc. dulc. primo die, gr. iij. *Turbith Mineral,* gr. ij. *cras* vj. *Turbith. Minerall,* gr. iij. *& die ſequente Præcipit,* gr. viij. *donec Salivatio incipiat & ita quaſi habena augetur vel minuitur Salivatio, Fumigatio exolevit.*

Emplaſtra Unguento ſunt debiliora.

Cingula & armillæ in ſcabie Gallica & alia, optimi ſunt uſus & magnæ Efficaciæ.

Non vero fiat inunctio, niſi corpore prius optime purgato, & Decocto nihil efficiente.

Corrigetur vero. 1. In robuſtis, reliquis fruſtraneis, 2. Perſonis illis tribus ne pili deſtuant.

Hac Cura, quidem extenuantur multum ægri, mirabiliter tamen iterum & ſubito poſt Curam ſæpiſſime pingueſcunt.

Prohibent etiam hanc curam per Salivationem, vires debiles vel ulcus oris, ſi non ſit in præſentia, ſaltem anteceſſerit, & ſi cum his conjuncta ſit angina, non inungantur. Prohibet item Paralyſis, tremor, macies, patiens puerilis vel ſenilis ætatis.

Inunctio inſtituatur in loco Calido, fortius in inveteratis ing. robuſtis, per triduum, primo inungatur tarſus, & quidem Membra circa articulos

ſiculos inungenda, primo Circulariter, deinde dorſum It. Plantæ pedum.

Si ſuccedat Salivatio, ore teneantur armilla vel numus aureus ſæpe mutandus, & igne purgandus.

Si Mediocris evacuatio facta fuerit, artus laventur vino malvatico, roriſmarino & caſtoreo contuſo, & foveantur vel Balneo utantur & poſtea inungantur artus oleo caſtorei cum vino Malvatico.

Si patiens Secunda inunctione exſpuere incipiat, addatur tertia & ſufficiet; inungendi vero tempus horas 4 ante prandium: præmiſſo (ſi opus ſit) Clyſtere.

Patiens ſeipſum inungat, ne alius inungendo ſibi Salivationem excitet. Unguenta Salivatoria ſunt Ung. Neapolit. vel Merc. vivi ℥ vj. Ung. Pomat ℥ viij. tere per horam integram adde Ol. Laurin. Juniper. ana ℥ j. tritis rurſus per dimidium horæ add Ulterius Caſtor ℥ ß. Cera ℥ ß. Croci ℈ jm. Finitur hæc Cura intra 10 & 15 dies.

If another ſhould anoint him, he may put himſelf into a Flux; and, all the time, he muſt Drink Poſſet-Drink, and ſometimes, when he is Faint, a little Glaſs of Sack, or if he ſhould have a Looſeneſs, which will hinder the Salivation, then he muſt have a Glaſs of Burnt Claret now and then; when at the end of the Salivation, the Teeth are fixed, and the Ulcers of the Mouth

Mouth heal, and they can again Eat hard Meat; yet, if the Symptoms are not gone, they muſt Anoint themſelves again, as before, *donec Symptomat aceſſent* till all the Symptoms are gone.

Sin vero Salivatio ſuccedat, per alia Evacuandum eſt ne hydr argirum maneat in Corpore.

Uſe Purging Medicines, as, *Sal. Tartar, & Sal. Abſinth.* then Sudorific Medecines, as *Ant. Diaphoretic Bezoartic Mineral. vel Narciſſa Hanſelii. Sal. Corn. Cervi. Lac. Sul. vel flores Sul. cum Melle fiat Electuarium.* Take of it the Quantity of a Walnut three or four times a Day, till all the Mercury is out of the Body again.

Interdum etiam Merc. ſuas vires non per Salivationem ſed per inſenſibilem tranſpirationem vel per ſudorem, vel per Urinam exerit.

Uno tamen horum affectuum viſo, ad huc una vice inungatur Patiens, & ſufficit. Notandum enim optime, ne aut in exceſſu aut defectu peccetur, quia hoc nihil efficitur, illo vero Patiens ad ſuperos mittitur,

Intra hoc Curationis tempus Patiens non Lavetur. frigida, nec induſium nec lect. mutentur, purgatio & V. S. vitentur, &c.

Si vero tibi videretur Salivatio nimis cito ſiniri, inunctio repetatur per dies aliquot

Sequuntur Symptomata &

Prime

Primo, Dentium Caſus.

IN the Salivation there will often ſharp Humors flow, but beſure never uſe any *Gargles* which are Aſtringent, but more detergent, as *Aq. Hordeat, cum Herb. Malvæ, vel Althææ & Mell. Roſar. & Spirit. Roſar.*

If there be a great many foul Ulcers in the Mouth, mix with it a little *Ung. Ægyptiacum* to Mundify the Ulcers.

At laſt when the Mouth is well cleanſed, uſe a decoction of *Rad. Biſtor. fol. Salviæ, flor Baluſtior. Coq. cum vino Clareto & aq. font.* q. ſ. *add Mellis Roſar. Maſtich. Terræ Catechu ac.* ℥ ſs m. *fiat Gragariſmus, cum hoc Oris Collutio.*

If the Teeth are very looſe, uſe to hold in the Mouth *Mirrh & Maſtick, vel Terræ Catechu. Mel. Roſar. fiat Elect. vel Tinctura Laccæ* ℥ij. *Tinct. Terræ Catechu.* ℥jm. *& in vacillatione & caſu dentium habebis Medicinam haud ſpernendum*; and there is nothing better for looſe Teeth.

Si accedat Foetor Oris waſh the Mouth often with *Vinegar* and *Honey*, and put often *Catechieu* in your Mouth.

Secundo

Secundo Bubones, Buboes.

Quando Oriuntur, ad ſuppurationem ducantur, ſin poſſent, neceſſario molliantur & Evacuentur per eam partem quæ evacuationi commoda eſt.

When a Bubo proceeds, you muſt always augment the Emotion of Nature, and procure Suppuration, as firſt from the Center to the Circumference by hot Aliments, as by Drinking Wine, *&c.*

Secondly, by Attraction and Digeſtion of the Buboes, with hot Gumms as *Galbanum Opopanax Empl. Diach. cum Gum. de Ranis cum Merc.* Or by *Emollient Cataplaſmas*, &c. With *Rad. Althea, Malv. Sem. Lini, Foenug. Ung. Althea, Vit. Anethini.* And after you have brought it to ſuppuration by theſe means, you muſt open the Bubo in the moſt Eminent part of it, or a very little lower, according to the Longitude of the Fibres of the Groin with Cutters and the Launcet, then you muſt uſe *Suppuratifs* and *Mortifiers*, as, *Mercur. præcipit. & Ung. Baſilic.* with the *Empl. Diachil. cum Gummis*, &c. and treat them as other Impure Tumours.

And at the latter End, when the Bubo is almoſt Cured, you muſt Purge them well by Stool and Urine, as *Merc. dulc. Caſſiæ*,

Ta-

Tamarindor. Senna, &c. then give him *Decoctum Lignorum* after it.

Gummata Tophi, hard Boyles.

Sunt tumores duriores nodosi à particulis terrestrioribus, Salis expertibus, & hinc absque corrosione, ut plurimum in fronte, Circa brachia, &c. *Orti instar Gummi arboribus innati & indurati à Materia medullosa & unctuosâ passim exsudata Interdum Majores sunt & nent Materiam similem Lardo, sero, vel pulti.*

Such Boyles are generally a sign of the Pox; especially if they pain themselves at Night, because at the Night-time they Draw or Constringe the Pores, and those People are generally of a Melancholy Disposition; and very rarely appear such Boils, except there first grows out Flesh, and so Swells internally up, *Loco aperto luxurat, & inde fit sæpissime caries in ossibus.*

Curatio, First purge him, that the Matter may come to flow, and be evacuated.

2*dly*, Then it must be dispersed by *Discussives*, as by *Empl. Diaphoretic. Oxcicrocium*, and by *Cataplasmas*, as *Herb. Melilot. Althea, Chamomill. Decoct.* &c. or with Oils, as

as *Ol. Scorpionum, Viperinum*, made with Oyl of Olives in the Dog-Days.

Then lay theſe following Plaiſters upon it, as ℞ *Empl. Melilot. Diapboretic.* ana ℥ſs. *Vigonis cum duplo Mercurii.*

Vel ℞ *Maſtiches Thuris* ana ℥ij. *Ladani* ℥ſs. *Mercur. viv. Therebinth. extinctæ* ℥j. *Antimon. Crudi* ℥iij. *Opii* ℥j. *Cera & Thereb.* q. ſ. m.

Vel ℞ *Succi ſemper vivi Hyoſciam* ana ℥ij. *Axung. Human. Ol. Lilior. alb. Chamomill.* ana ℥ij. *Coque ad Succorum Conſumptionem, tunc adde Mercur. ſublimati* ℥iſs. *Saponis Veneti* ℥ij. *Antimon. Crud.* ℥iij. *Mumiæ, Opii* ana ℥j m. *fiat Emplaſtrum cum Laudan. & Cera q. ſ.*

N. B. *Quod oſſa, Medicamenta pinguia & oleoſa perferre non poſſint, niſi vel ſume ecſiccantia ſint, vel ope deſtillationis omnem unctuoſitatem amiſerint.* If theſe Boiles ſhould be averſe, then uſe thoſe Cataplaſmas, as ℞. *Rad. Spmyhit. Maj. q. ſ. cum Urina fiat Cataplaſma, vel,*

℞. *Sem. Sinapi horis 24 macerat. & contuſi* ℥ij. *Rad. Bryon. contuſ.* ℥ij. *Sigill Mariæ trud.* ℥vj. *Croci* ℥ſs. *Axung. Porci*, the oldeſt Hogs-Lard you can get, the Quantity of all the other Ingredients, mix it up to a Cataplaſma; But the ſooneſt way they are cured, is by a Gentle *Salivation* with a *Decoct. Sarſa.* and if they come to be ſoft,

ſoft, and the Matter be Tallowiſh, then they muſt be cured as you heard before, and healed up as other Ulcers.

Verrucæ, Warts or Knots of Fleſh, riſing in the Body.

SUNT Puſtulæ innumeræ duræ ut Cornu, quædam Seſſiles, quædam non hæ Serico Ligari poſſunt, vel pilo equino, vel filo arſenicali, quod tamen propter dolores graves caute adhibendum.

Poſtea radici proſpiciendum: Si ſint Seſſiles nec poſſint Ligari, Then muſt be uſed *Ammoniac* with diſtill'd Vinegar, or if there happens an Accident *à præcipitat, ſquammæ æris* &c. *vel aq. Aluminoſa fallop. ex alumine & ſublimato*, or *Roman Vitriol*, or any other Cauſtick.

Or a Plaiſter made of *Gum Ammoniaci*, diſſolved in Vinegar, and then expreſſed, *Verdegrice* ʒj. Boil it over a gentle Fire to a Plaiſter, then put to it *Cranii Humani calcinati* ʒiſs. *Ariſtoloch. rot.* ʒſs. *Miſce fiat Emplaſt.*

Common *Warts* are eaſily taken off with, *Aqua Fortis*, *Spirit* of *Nitre*, or *Oyl* of *Vitriol*; open them with a Quill, and touch them with it, then, afterwards put a little Juice of the Lime-Tree Flowers to it,

of

or Oyl of Juniper-Berries; those will soften it and bring it quite off.

Pustulæ, or *Whals*, or *Blisters*, or *Blotches.*

Oriuntur à Materia Maligna, superflua, tenuiore & volatiliore ita qua. ex. abundantia, acida corrupti vel volatilioris, vel fixioris aut pituita acida, vel bile acida, quædam cum crusta, quædam Longæ, quædam Latæ, rotundæ, &c.

Those corrupt Malignities, first, must be Purged off with, *Mercur. Coelest. Merc. dulc. Pil. Coch.* &c. and when they are in the Mouth or Throat, then they must be Gargled with a Decoction made with Whey and a little Allum, or a Mouth-Water, made of *Plantain, Agrimony, Malva, Rosar. rub.* Boyled in Water and Expressed; then put to it *Tinctura, Mirrha,* ℥iij. *Vitriol Roman.* q. s or as they can bear, with those I have Cured many, when the Pallat has been almost lost, and other Medicines proved ineffectual. Or if they are all over the Body, then Anoint them with those Ointments, ℞. *Axung. Porci absq. igne per Setaceum. expres.* ℔ ß. *Mercurii, vivi* ℥iv. *Cerussæ* ℥ii. *Litharg.* ℥ ß m. *pro Ung. Est præstantissimum tam ad Salivationem quam ad pustulas.* If those Wheals are hard, then put to it, *Ol. Lilior. alb.* or *Axung. caprin-*

Gallin:

Gallin. If they are very Painful, you muſt put to it *Mercurii extinguatur in Therebint.* or ℞ *Ung. Roſac.* ℥j. *Mercur. viv.* ℥ij. *Miſce & tere quam optime ad veſtigiorum ablationem*; for Eſcars taking off, uſe *Ung. Aureum cum Mercur. præcipitato viridi & cum Tartaro optime trito*, &c.

Caries Penis, or putrified and corrupt Yards.

Eſt ejuſdem inflammatio & puſtulæ, vel ulcuſculum.

It is likewiſe an Inflammation, with Wheals, or little ſore Scabs upon the Yard.

Oriuntur ex attritione coitus cum infectâ, ita enim miaſmata poros apertos ex calore penetrant, & concitatâ fermentatione hæc ulcera proferunt. When they are little in the Beginning, they are Bliſters or Wheals, and when they grow bigger, they turn to Ulcers, and when they grow hard, and ſpread by little and little, then they are more difficult to cure.

Cura, Univerſalibus præmiſſis deveniendum ad Alexipharmaca mitiſſima, tamen propter partem hanc nobilem, molliorem & delicatiorem.

When it begins at firſt to be putrified, then you may make a Water to waſh the

Place or Sore. ℞ *Aq. Calcis viva* ℥vj. *Plantag. Solani* ana ℥j m. But if it ſhould be hot and burning, mix with it *Saech. Saturn.* 2 or 3 Drams.

Si ſit propter attritionem in ſinu muliebris præſtat hoc; Or if there ſhould be a Fretting in the private Parts of Women, then you muſt uſe Mucilaginous Medicaments, as *Mucilag. Sem. Pſillii cum Aq. Roſar.* ℥iij. *Album ovi* N° j. *Succi Cancrorum* ℥j. *Opium* ℈ß m.

Si Gallica ſit Caries, puſtulæ ſunt deformes in circumferentia calloſa, & excrementa fœtida effluunt. If the Pox is Rotten, the Wheals or Bliſters diſfigured, and round-about the Circumference hard, and the Excrements running, and ſtink; *Tunc in leni pruritu penis*; Make this Decoction of *Aq. Plantaginis ſolani cum Lithargyrio & Myrrha*, &c. *fiat lavamentum*, which will lay the Itching, or if the Ulcers are hard, make a Decoction of *Rad. Ariſtoloch. rot. cum Saech. Cand. & vino*, with theſe waſh the Ulcers, then throw in it *Cineres Aneth.* or if it require ſtronger, *Tnus & Myrrha.*

Si ad oſſa pertingit Caries, caveatur ab omnibus pinguibus, & in uſum vocentur Unguenta Mundicativa ſ. art. Et ſi ulcus malignum ſit adde Mercur. Præcipit. vigonis.

If the Rotteneſs infects Bones, then you

you muſt uſe no Fat or Greaſe (as I mentioned ſeveral times before, becauſe they are *Fungous*) but uſe mundifying Ointments, *&c.*

And if the Ulcer or corrupt Matter is malignant, there muſt be uſed *Mercurius Præcipit. Vigonis*, to dry them up, take *Mumia Mineralis Poterii cum Mercurio*, firſt little, then more, in Fire made to red Powder, or you may uſe *Ceruſſa Antimonii.*

Si in ſinu Muliebri ſit Caries vel Puſtula.

If the private Parts of Women are Corrupted, waſh them with this Decoction.

℞ *Ling. Guaiac. cum Cortic.* ℥ij. *Myrrhæ* ℥ij. *Aq. Plantaginis Chalybeat.* ℔ij. *Coq. ſ. a. immitte vel unge Balſamo Sulp. Rulandi*, and pour it in or anoint it with *Balſ. Sulphur. Ruland. Poſtea cum goſſipio exipiantur, pulveres*, then with Cotton make up Peſſaries, as with *Pul. Eboris combuſti Squamm. Æris Croci Martis*, and with Honey of Roſes make Peſſaries, *ut Cicatrix inducatur*, that a *Scar* may be made.

Si tumor præputii oriatur cum dolore, interdum enim à veneno luis hauſto, poſt coitum cum impurâ, ita intumeſcit, ut vel plane non, vel tamen Maximo cum dolore vix poſſit retrahi.

If a Swelling of the Fore Skin comes, with Pain, from the Venom of the *Pox*, which it has drawn in after *Coitum*, (or

Lying with one Poxed, or with one that is not clean, then it ſwells up, ſometimes little, ſometimes much, and with pricking Pains; then foment it, or with a Syringe inject in it warm Milk ℔ j. the Yolks of 2 Eggs, Saffron half a Dram make an *Injection*, and when you uſe it, warm it, and when you have ſo done, lay this *Cataplaſma* to it, *Herb: Malvæ, Violar: Althea, Plantag.* ana boil'd in Milk.

Si Carics penis ſit interna, ex Gonorrhæa virulentia orta injiciatur Decoctum Anodinum.

If there is any Corruption within the Yard, proceeding from the malignant Poiſon, then inject this *Anodine Injection* into it, as ℞ *Guaiac. Althea, Fœnugrec. & Lac. fovendo calido*, and that being done often, if you find it wants Cleanſing and Mundifying Medicines, then mix *Ung. Ægyptiacum, Flor. Sulphuris, Tutiæ* ppt. with the *Vulneraary Decoction*. *Hæc antequam perfecte generentur Decoctis Vulnerariis mixtis, præcaveantur, vel ſequens unguentum cerea candela illinatur & in Urethram mittatur, bis terve quovis die renovando, donec mundificatio ſit abſoluta*, ℞ *Lithargyr. Aur. Flor. Sulphuris* ana ʒiij. *Tut.* ppt. ʒij. *Minii* ʒſs. *Ung. Ægyptiac.* ʒij. *Mellis Roſat. q. ſ. m. fiat unguentum*, and if you will have it ſtronger, you may mix with it a little *Mercur. præcipit.*

Conſolidatio vero nullo Remedio melius perficitur

ficitur, quam Mercurii, & Saturni amalgamate, cum ung. Diapompholigos mixto, Cereæ candelæ inuncto, & Urethræ dicto modo immisso. No Remedy ſooner conſolidates, or makes ſound than this.

Si ulcera ſint in ſinu muliebri, ſive collo uteri, etſi lævia, curam difficilem reddunt. Etſi negligentius tractentur prava inducunt Symptamata, imò ipſam gangrenam ſi ſuperficiaria ſint Cariei.

If Ulcers are in Womens private Parts, or in the Neck of the Womb, and if they are neglected; they bring other Symptoms, as *Gangreens*, &c. or if it riſes above the Fleſh, then uſe *Ung. Diapompholigos*, or *Ung. Roſatum cum Mercur. dulc.*

Si ſint profundiora, If they are deep, then uſe Injections made of *Decoctum Guaiaci, cum Aq. Solani Plantaginis, Aloës, cum panco Alumin.* &c. If they are unclean or corrupt, then they muſt be made clean with *Ung. Ægyptiacum, vel unguentum mundificativum compoſitum, cum Mercurio Præcipitato.* And to the Injection you may add *Mucilag.* of *Radic. Althea, Conſolid. Major. Sem. Lini, Pſilii, Cydoniorum* &c. or waſhed with a Decoction made of *Lign. Guaiacum* ℥ij. *Cortex Guaiac.* ℥ vj. *Sarſaparilla, Saſſafras* ana. ℥ij. Boil them in three Quarts of fair Water, to two Quarts; then ſtrain it, and put to it *Vitriol.* calcined to a Redneſs,

℥iſs. *Tartar. Calcinat. Tutiæ prap.* of each ℥vj. Spirit of Wine ℥iiij. and when ever you uſe it, ſhake it well.

De Ulcericis Ani.

Etiam in hoc modo deſcripta maximè conveniunt, item unguentum mundificativum ſimplex & compoſitum.

And for the ſooner effecting a Cure, uſe the *Amalgama*, made with Mercury and Lead with Ointment *de Minio* &c. *quod omnem paginam abſolvit*, which takes off the Pains; But if there is an Inflammation of the Ulcer, then it is convenient to uſe *Aqua Calcis viv. cum Mercurio dulc.* viz. to a Pound of Lime-Water a Dram of *Merc. dulc.* boil it together, and lay a Lint four double over it. Or you may uſe a *Decoction de Myrrha & Thure*, boiled together in Elder-Vinegar, and when you apply it, mix *Sacch. Saturn.* and *Ol.* with it.

Si caries ad oſſ. penetraverit & venit reditque, ibi quoque conducunt Butyrum Antimonii, Aq. Mercur. ſublimat. cum Syr. Roſar. m.

If the Rottenneſs has touched the Bone, and goes and comes, then make a Hole with the Butter of *Antimon.* or *Merc. Sublimat.* with Syrup of Roſes. *Admota hac Mixtura erumpit ſpuma quaſi alba, poſtea Ca-*

ro

ro Carnosa à sanâ potest distingui, & tunc optime addi potest Ol. Cinamom.

Now those Mixtures will thrust out a white Froth, then the rotten Flesh may be distinguished from the sound, and you may put to it *Ol. Cinamom.* as you may see *de Gangrana.*

Ulcera Narium & Faucium.

Ulcers of the Nose, and other Parts of the Throat, proceed from a sharp corrosive Salt, and generally infect, at first look like a Scurvey, and are to be cured as you heard *de Pustulis.*

But at first they must be touched or rubb'd with *Aqua Aluminosa fallopii cum qua tangenda.* Or make a Water of *Æruginis* ℥j. *Auripigm.* ℥ij℈. *Vini alb.* ℥iiij. *Coq. ad dimidium refrigeratis, adde Aqua Rosarum, Solani* ana ℥ij. *Penicillo madefacto in hac tangantur Ulcera,* with a Pencil touch the Ulcer. *Vel* ℞ *Merc. dulc.* ℥j. *Sal. Tart.* ℥ij℈. *Ext. Tormentill.* ℈j. *Spir. Alum. Vinos.* ℥ij. *flor. Balaust.* ℥ij℈. *Aqua Plantag. Persicar.* ana ℥iiij. *Ext. Sanicul.* ℈ij.

Mix it together, and with a Pencil touch the Ulcer in the upper Part of the Throat, or any other Part. *Vel Alum. Crud. Sal Tartar. Sacch.* ana q. s. *distill. per Retort.* Vel ℞ *Tart. Calcinat. Mercur. sublimati* ana ℥j.

Sacch. Saturn. ʒiß. *Rad. Tormentill.* ʒij. *flor. Balauſt.* ʒiij. *Spirit Vini* ℔j.

Let it ſtand in a Digeſtion, then expreſs it and apply it, as you heard *de Ulceribus.*

De Gingivarum Ulceribus.

Vide §. *De Caſu Dentium, ubi Terra Catechu extracta, vel ejus Tinctura cum Melle Roſato mixta, aut Rob. Diamoron. maxime valent, mundificat, adſtringit, & conſolidat.*

If the Tongue is very full of Ulcers, (eſpecially when they are in a Salivation,) then let the Mouth be often waſhed, with a *Decoction* of Barly mixed with a little *Agrimony* and *Sage* boiled in it, and put ſome Hony and Brandy to it, and let them waſh the Mouth often with this, and when it is very foul, put a little *Ægyptiac.* to it to mundify it, and let the Patient often turn from one Side to the other, that the Humours may flow to both Sides a like, which is the particular Care of a good Nurſe.

Rhagades, Clefts or Chaps.

Fiunt in Labiis, Papillis Mammarum, Manibus, Præputio, Vulvâ.

Chaps or Clefts are generally in the Lips and Nipples, or in the Breaſt, Hands or

or Feet, or private Parts, and are generally cured as other Ulcers, or with a Decoction made of *Lign. Guaiac. Rad. Altheæ, Malvæ, Ol. Tartari,* as much as will make it a little Tart.

And if they are obstinate, put a little *Merc. vivi* or *Merc. dulc.* to it, as you did in Scabs. If it is necessary, that they shall come out, then put to it *Gum. Ammoniac. Galbanum, Mastiches, Ceruſſa,* with Oil of Chamomile, make it up to a Plaister, and lay it upon it. *Si locus ubi Rhagades sunt comparatus sit, ut possint imponi cucurbitulæ, scarificetur locus optime & Sanguis extrahatur, quoad possibile, postea fomentetur locus.*

If the Blood is all out, then foment the Place, ℞ *Caput vervecis, Rad. Altheæ, Hebr. Malvæ* ana mij. *Farina Fœnugreci* ʒiiij. boyl it and apply it, then cut it with a Razor, and apply the following *Liniment*, ℞ *Ung. Rosat.* ʒj. *Sævi Cervini, Butyri recent.* ana ʒſs. *Mercur. sublimat.* ʒiſs. *Ceruſſa* ʒiij m. *Tere & applica.*

De Doloribus Capitis vel Membrorum, Pains in the Head or any other Place.

Noctu magis excruciantes, finita cura per se cedere debent, nec aliâ methodo niſi curâ legitime instituta cedunt: ſi tamen demulcentibus

opus

opus fiat Decoctum ex flor. Chamomill. Salviæ. Rorismarin. Menthæ, ana mj. *cum vino, in hoc madefiat sacculus furfure repletus qui expressus applicetur partibus dolentibus.*

If there is Heat and an Inflammation, then make a Liniment with *Succus Plantag.* ℥ij. *Ol. Rosacei* ℥j. *Album Ovor.* N° iij. mix it together, and anoint it; or you may anoint it with Oil of Scorpions or Vipers, or any other resolving and anodine Ointment, which you may see *de Arthritide.*

De Tinnitu Aurium, or Noise in the Ears.

Laudatur oleum destillatum Guaiac. cum oleo Amigdalor. amar. &c. vix tamen cedent, nisi lues debelletur, alias vide plura genecrosiora in Oticis.

De Gonorrhæâ, or a Clap.

When the private Parts are corrupted or infected.

Seminis corrupti continuus effluxus, statim fit à coitu, cum Arteriarum inflatione, primo Mediocri post fortiori, erosione, item præputii, & carie penis.

Cura fit 1. *Materia Evacuatione*; Purge him 2 or 3 times with *Merc. dulc.* or *Merc. Cœlestis Maxv.* or with *Merc. præcip. virid.*

in eo

meo, Resina Jalap. Scamm. or *Pill. Coehie, &c.* to carry off the Malignity, if there should be any, because a great many People have been Pox'd, therefore it is best always to go safe, for Fear of any bad ignorant Physician's not carrying off first the Malignity, which is of ill Consequence. If the Malignity is carried off, then give *Balsamick*, and *Diuretic* Medicines, as *Elect. Lenitive. Cassiæ, Tamarindor. Sal Nitri, Ocul. Cancror. Balsam. Copaivæ vel Therebinth.* &c. and when you find the Matter runs more white and thick, and less in Quantity, then you may hinder its Effluxion by closing up the Vessels, or by Balsamick and cleansing *Injections*, as *Aq. Plantag. Decoct. Alth. Melilot.* &c. *cum lacte sacto calido.*

But if you give astringent Medicines or *Injections*, you drive the Matter more into the inward Parts, and make it worse, or bring it to the Pox, therefore should every one take Care, not to make use of *Quacks*, who understand nothing at all of it; and many Families are ruined, by using such ignorant Pretenders.

Thirdly, *Comfortatione Vasorum spermaticorum*, or by Comforting the Spermatick Vessels, as giving them *Syr. Corall. de Symphito Emulsio Amigd.* with Eringo Root, and using this Method, they will be well in a Fortnight, and less, when I have known some

Quacks

Quacks have had them in Hand two or three Months, and have poxt them at last; but if they use this Method, which I have prescribed, they will be stronger and better in Health than they were before, and all the Distempers which they were subject to, are carried off. It is a great Matter, to understand things right, which few or no *Quacks* do; therefore, I would advise every one, to make use of Skilful Physicians, and then there will not be so many Families Ruined from Generation to Generation; I could say more, but my Intention is to make it as short as I can.

Alias si Gonorrhæa non sit Gallica vel saltem lævis nec dolores cessant, ad Injectiones & Morsellas properandum ubi inter alia excellunt v. gr. *si dolores excrucient ægrum.*

That is, if a *Genorrhea* does not proceed from the Pox, that it is not malignant, and is not painful, then these Morsels and Injections are proper;

℞ *Rad. Consolid. Liquorit. Sem. Plantag. Portulac.* ana ℥ij. *Amigdal. excortic. pinear. recent. non Rancid. glandium Pulverisat.* ana ℥j. *Grana Alkeking. Oculor. Cancri, Succini alb. Succi Liquorit. Terebinth. Cocl.* ana ℥ß. Take a Pound of Sugar, dissolve it in Rose-Water, then boil it to the Consistence of Morsels, and mix the other Ingredients with it, take two Drams of it every Night

and

and Morning in an Emulsion made of Almonds, Melon Seed, and Pine-Nuts, made of a Decoction of Shavings of Harts-horn, with a little *Lign. Sassafras*, and you will find how it strengthens the Spermatick Vessels, and the *Injection* is made of Rose-Water, Night-Shade-Water, Parsly-Water, of each a like Quantity; with those Waters make a *Mucellage* of Marshmallow-Root, Seed of Quinces, and Linseed, and inject it more, as you may see *de Gonorrhœa non virulentia.*

But if there should be Ulcers in the Yard, or Carbuncles, or a Rottenefs, then make little Wax-Candles and put then into the Yard.

℞ *Cera alb.* ℥ß. *Ærugimis, Mercurii Præcipit.* of each a Dram, *Venice Turpentine* 8 Drams. Of those Ingredients make little Candles, and put it into, till you find it is clean and mundified.

If there should happen Shankers upon the *Præpuce* of the Yard, which oftner brings the Pox, than a Clap or *Gonorrhœa*, then let him take every Night ♏ Liquor *Mercurii* 20 Drops in a little Plantain-Water, and wash the Shanker with the Mercurial Liquor once a Day, and lay a little *Mercurii Præcipitat.* over it, and then a Lint to mundify it, in 6 or 8 Days you will find the Shanker fall off, and you may heal

heal it up with *Empl. de Vigo* or *Diachilon. cum Gummis*, thus you Cure the Shankers in eight Days time, whereas those that do not understand it, let it go into the Blood, and so proves an Inveterate Pox; and many thousands have this Misfortune, by falling into Ignorant Persons hands, who Ruin Families and their Posterity.

N B. Gonorrhæa Virulenta à toto nisi integra instituatur Cura cesset, ad quod ante alia Laudatur Merc. legitime elaboratus. & justa Dosi cum Terebinth. & ovo sorbili exhibitus aliquoties

In Scabie & Impetigine.

In Scabs, or Running with a dry Scab upon it, ℞ *Mercurius viv.* ℥j. *Ung. Rosat.* ℥j. mix it well together, and then put to it *Borax* ℥ß. *Sugar Candy* ℥j. *Venice Soap* ℥j. *Oyl of Tartar two Drams*, mix them up with *Oil of Roses* to a *Liniment*, if you please you may put to it a little Ointment of *Cerus* and Juice of *Limons*; But if it is attended with a great Itching, then put to it a little Oyl of *Henbane Seed*, made by expression, *&c.*

Finita nunc integra Cura symptomatibus quæ omnibus abactis & si Curatio ex Mercurio fuerit instituta, nonnulli magnopere extollunt aurum fulminans Mercurii Particulas Residuas è Viscerum

è Viscerum & aliarum partium Latebris subducere creditur, per hoc enim utpote Mercurii Magnetem, per inferiora, velocissime educi virus credunt vel meum Sal. volatile auratum vel Narcissæ meæ, & idem certissime præstat quando Sal. Tart. vel Sulp. non vult expectationi respondere Ultimo, & omnibus Antivenereis frustra ad ingenera habitis, nec in Mundo ullâ Medicina in veteratissimam luem reperibis, eò labora, ut tibi acquiras Mercurium Diaphoreticum & habebis Medicinam quæ te nobilitabit, cum quo admiranda Specimina & Experimenta in hac lue & aliis, patrabis adhibitione Mercurii hujus Diaphoretici.

Nam etsi æger nullis medicamentis sit Curabilis, & adeo fœtidus quod bruto similis à Hominum Consortio depulsus est, attamen usu hujus Mercurii Diaphoretici vel Liquoris Mercurii mei, intra 14 dies valetudinem recuperare poterit.

I think I have now gone through the whole Symptoms and Cure of the Pox; but though the Cure consists in Mercurial Medicines chiefly, yet they must be well prepared, and then well carried off again, and there is nothing better in the Universe to bring the *Mercury* out of the Body, then my *Sal. volatile Auratum*, which is made out of the *Sulphur* of Gold, with *Aromaticks*, as *Cloves*, *Nutmegs*, &c. and Spirit of *Wine*, and the next thing is a *Sulphur* fixt

fixt from *Antimony*, which I call *Narciſſa*, where all the acid is taken away and brought with a Spirit of *Salt* over the Helm, and then Diſſolved, in Spirit of *Wine*; thoſe Medicines have a Magnetical Virtue in themſelves, to bring off all Mercurial Malignities in the whole Body, when *Sal. Tart. & Sulp.* will not anſwer their Expectation.

Or if you have any *Mercurium Diaphoreticum* that is made with a *Mineral* Spirit, that has brought *Copper ad primam Materiam* to a Liquid Subſtance, and fixt *Mercury* with it, you have then a Medicine to Cure the Pox, or any Inveterate Diſeaſe, that nothing in the World is to be compared to it, I think I have wrote more of this Diſeaſe, than is fit or than any one has done before in ſuch a little Treatiſe.

Thoſe that Underſtand it know what it is, and thoſe that do not, I have no reaon to Teach, but deſire every one, if there ſhould ſuch an Accident happen, that they uſe no Ignorant Quacks, but uſe thoſe that underſtand it, and know how to Prepare proper Medicines; then they may expect a Cure.

Germany

CAP. LXI. *De peste,* Of the Plague.

GErmany, being a place often Infected with this Diſeaſe, and having my ſelf, thro' Providence, twice eſcaped, tho' in the midſt of it; I think it not improper for me to mention ſomething of it from my own Experience.

The *Plague* is a Diſtemper which appears in ſeveral places of the Body, as generally behind the Ears, and under the Shoulders or Arms, and about the privy parts. There are generally ſix places where the Plague appears, which are infected from the Heavenly Elements; as I firſt of all began to ſpeak of it, ſo I alſo make my Concluſion with it; becauſe that Truth will be Truth, as this Chapter and that of the *Small-pox*, and all acute Diſeaſes, demonſtrate; for Man's Original Being proceeds firſt from the *Matrix*, the *Major Mundus* (as you heard in the beginning) as the great World was Created, and Man, and all other Creatures, by the Almighty Power of God, according to the Nature of the Fleſh, to Mortality; and accordingly is Man Fleſhly and Earthly; and this Earthly Fleſh he has received from Water and Earth, for Water and Earth is the *Corpus* or Body where this Earthly Ani-

mal has its Life, which he has received from the Omnipotent God. This Earthly Animal, *(id est)* what concerns Being or Life, is nothing but Fire and Air, in which our Earthly Animal has its Being, so we are from the four Elements, as Water and Earth, which is our House or *Corpus*, where this Earthly Life resides; And so is Man from the Syderials and Animals, the Body or *Corpus* as Flesh and Blood is Dead, but the Syderial Spirit, of which Man has his Animal Being, makes that the *Corpus* which is the Body, has Motion and Life.

From thence is the Original of the Animal Life or Being, which proceeds all Naturally from the Property and Virtue of Heaven, because Heaven governs our Life and Being; the Elements govern the *Corpus*, or Body of Man, because the Body of Man is Water and Earth, and our Life or Being is Fire and Air, and from thence come our Health and Diseases, which I repeat so often because it is necessary to know from what our Sickness or Diseases proceed, otherwise we shall never be able to Cure them, and this is the Reason why so many Die of acute Diseases, or Fevers, because *first* they are Ignorant of the Disease.

Secondly,

Secondly, Of proper Medicines how to Cure them: But the Life or Being of the Soul proceeds from God; the Breath of God wants none of these things, but is a Q. E. as you heard before.

But how Man is Created from Earth by the Omnipotent Power of God, is very necessary to be known. We are sensible there are four Seasons of the Year, Spring, Fall, Summer and Winter; those four, by the influences of the *Astra*, bring every thing forth, what the Almighty Creator desires. Now the Earth, Water, Air and Fire, their Original's of three, and those three have had one Matter, which is Water, because when the whole World was Created, the Spirit of God moved upon the Water, and through his Omnipotent Word was the Water first Created, and afterwards from the Water the Earth and every Live Creature, and those three are called by the right Name *Salt*, *Sulphur*, and *Mercury*, and this is the *prima Materia* whereof all Animals are Created. Who would now be so Ignorant (as I told you, in the beginning) of a Simple Principle, where you find one you find all three, therefore I repeat it here, that you may joyn the Beginning with the End, then there will be a perfect understanding

Now all things require their full Growth three times of the Year, as Spring, Summer and Fall; and Man requires this likewiſe, according to his Nature as *Salt Sulphur*, *Mercury*, and thoſe three have two Governours, as *Salt* has the Moon to govern him, and is *Sal*, as *Materia* and Subſtance of Water, and is ſubject to Water, and reſolves into it, and belongs to Winter and *Spring*; but the Sun is Maſter and Governour of the *Summer*, becauſe *Sulph.* is of a Hot and Fiery Nature, and this is the reaſon *Sulp.* diſſolves in the Fire and in the Sun, becauſe the Sun is Governour of the *Summer* and *Fall*; and *Corpus* and Body, wherein Sun and Moon fully bring their Power, and bring forth their Virtues, Health and Sickneſs; which you muſt underſtand this way, *Salt* gives all Creatures the Form and Colour, the *Sulph.* gives the *Corpus* Growth and Digeſtion, *&c.* and thoſe two are Father and Mother (as *Philoſopheri* tell you) which bring forth every Creature with help of the *Aſtra* (*id eſt*) *Sol* and *Luna*; it brings forth with the Help (or through the Power) of *Sol* and *Luna*, *Mercurium*, and when *Mercurius* is brought forth, and requires to his Daily Subſtance *Sulp. & Sal*, and every Creature that has Life rejoyce with Nature; ſo *Corpus* is Fleſh and Blood, and Life has its Being in Fleſh and Blood, which Life is govern'd

govern'd by two Spheres from thoſe above and thoſe below, as from the Sphere above Fire and Air, and that below, Water and Earth; Now all Animals have their Life from Heaven, and are govern'd by it, and all that has Life muſt Eat, and what we Eat, muſt be digeſted, and *Digeſtion* is *Putrifaction*, altering one thing into another, and every thing that is eaten, has in it ſelf a ſecret Fire, which makes the Digeſtion or Putrifaction. Alſo *Nutritio* is *Generatio*, as that *Corpus* and *Spirit* muſt be nouriſhed with Eating, and ſo is Eating nothing elſe than *Materia* and *Corpus* in which the Spirit of Life has its Seat, which is adminiſtred by the Food, of which the Spirit and Life has its Living and Nouriſhment. Now, (as you heard in the Beginning and End) that the Heavens govern over all live and dead Creatures, and is the Spirit and Frame of every Seed and thing, and brings forth every Day ſomething new, and we think every Day to do ſomething that is new.

If the *Venus* of Heavens is pure and clean, and Father and Mother of the *Microcoſmus Veneris*, then there is Affection. But if the *Venus* of Heaven through the impure *Venerem* of Man, and through their impure Imaginations, are angry, and act one againſt another, which is, they will

be pure and modeſt, thoſe *Venus*'s which are in Heaven, and the other upon Earth, have *Scientiam*, or Knowledge, what they ſhall do or let alone, and not abuſe the right Imagination (or miſuſe it); conſequently it follows, that Father and Mother of Heavens, materially are brought to Anger, then is puniſhed *Venus Macrocoſmi* the Daughter, the *Microcoſmi Venus* with the Plague; ſo is the Plague brought forth, and the Body Corrupted, which is occaſion'd by our Sins; Man's Falling, by Breaking of the Precepts, and vile Imaginations, caus'd this Chaſtiſing of Sin; and if the *Venus* of Heaven is not raiſed to Anger, through unclean Imagination, or from our Sins, then they do no harm, and the Balſam in us is clean, and keeps the Body from Corruption, becauſe all Imagination of Man, of the little Sun or *Microcoſm*, goes in the Sun of the great World, in the Heart of *Microcoſm*, then into the Imagination of *Microcoſm* Seed, where it grows Materially, and proceeds from the Father of the Sun of *Microcoſm* prepared, droven from the Sun, in the Element of Water, and then is Water firſt infected thro' the Heavens. Thus is *Peſtis* infected from the Four Elements of Heaven, and being thus infuſed in the Element of Water, becauſe without Water we can't live,

and

and where ſuch Infections fall, there the *Plague* takes its Riſe, and often kills many thouſands a Week; nay, the very Fiſh in the Ponds I have ſeen die. So as thus you ſee, this Contagious Diſtemper proceeds from the four Elements, of which the *Water* is the firſt, the *Earth* the next, the *Air* the third, and *Heaven* the fourth; which brings forth four Sorts of Malignity, and ſo the Cure muſt be four-fold likewiſe, as you by and by ſhall hear. An Eel or a Frog is a Worm, and not a Fiſh, and is born of the Microcoſm of the Element of Water, and the ſame way are we infected through the *Aſtra* with very hard Swellings. If the *Plague* is thus infected, Frogs, Snails and Toads laid upon it, will take the Venom out, and thus you may cure the Wound, becauſe one Poiſon draws out another.

If the Plague proceeds from *Peſtis Terræ*, then you muſt uſe ſuch Medicines which come from ſuch Animals as live without Water, and only on the Earth. If it is *Peſtis Aquæ*, then uſe ſuch Medicaments of Animals as live in the Water. If it is *Peſtis Aëris*, then uſe Birds, as Sparrows, Grain, Cicun, *&c.* If it is *Peſtis Ignis*, then you muſt extract the Venom out with Garlick, Onions, Saccharum, Manna, *&c.* All theſe cure thoſe that have burning Boils

which come behind the Ears, and have no Thirſtineſs at all.

But when it comes with a great Droughtineſs and little Sleep, and appears about the Groins, then it is *Peſtis Aquæ*; then uſe Fiſh, Toads, Frogs, Ducks, *&c.* and thoſe will throw the Venom out there.

But if it comes under the Shoulders with Boils, Shortneſs of Breath, Pains about the Breaſt, and great Pains in the Head, and Raving; then uſe Sparrows, Black-Birds, Chickens, Partridges, *&c.* becauſe it is *Peſtis Aeris. Tinctura Antimon. Metallor. Antimon. Diaphoret.*

But if it comes with hard Sleeping and without Boils, but brown Spots like beaten Blows mixt with Blood, then it is *Peſtis Terræ*, then uſe *Axung. Viperar. Taxi*, &c. Fleſh of Male Foxes, Cats, and Wolfs; but in all thoſe Diſeaſes uſe *Tinctura Solaris meæ, Tinct. Metallor. Antim. Corallor.* &c. to keep it from the Center; becauſe all Infections from the *Aſtra* go to the Heart, and ſuch *Repellentia* muſt be given with good *Aqua Vitæ*, made of *Rad. Imperat. Zedoar. Petaſitidis, Galangæ, Menth. Angelicæ, Herb. Rutæ, Gamandreæ, Chelidoniæ*, gathered in the full of the Moon, *Urticæ Majoris* for Man, *Minoris* for Women; but if it is come to Boils, then uſe

Urtic

Urtic. Citrin. & rubr. becauſe there are two Sorts of Plagues, one inwardly, the other outwardly; if it is inwardly, there is no outward Appearance, but inward Heat and great Pains in the Head; but the other appears, as you heard, firſt with Boils behind the Ears, Shoulders and Groins, and thoſe Boils grow firſt like a growing Kernel which lies between the Skin, moves upwards and downwards, then it grows to a Boyl, and ripens of it ſelf; always drive it from the Center with thoſe Medicines to the Circumference, or they ſoon periſh.

Now at *firſt* uſe *Gum. Opopanax*, diſſolved in *Acet. deſtillat.* and boyl it to a Plaiſter, and lay it upon the Kernels, to reſolve them.

2*dly*, When it is drove from the Center, and gathered to ſmall Boyls, lay upon it a Toad, dry'd in the Sun or Air, then will the Toad extract all the Poiſon or Malignity from the whole Body, and will grow as bigg as if he was alive, ſo lay another upon it, till it comes to Maturity.

3*dly*, When it comes to Maturity, or will open, then take the round Tops from Tea, the Tops from Agarick, Marſh-mallows Root, boyl all together in Water, pour off the Water, and boyl it to the Conſiſtence to a Plaiſter, which lay upon it,

it, which will Maturate them, ſo you may open it and let the Matter out, and keep it from the Heart, and then Heal it up with *Yolks* of *Eggs* and two Spoonfuls of *Hogs Lard*, made up to a *Salve* ſpread upon Cloath twice a Day.

Now if there come other accidents to it, as Stitches in the Side, and Bloody Mattery Swellings; for the Stitches you muſt Sweat, and for the other you muſt uſe a *Saphir* or *Emerald*, Circulate it round a quarter of an Hour, till it comes to a Black Circle then give over, then will the Matter and Venom come out, and go no further.

And to great Malignant Boils are two ſorts of Medicines to be uſed, to lay the great Inflammation that it does not turn to the Squinzy, take *Sal Nitri*, mix it in *Aceto Roſaceo & Succo ſempervivi*, and apply it upon the Pulſe, or uſe *Sulphur* and *Wine* mixt together, and to bring thoſe Boils to Maturity uſe *Gumm. Opopanacis & Sulphur & Nitrum* inwardly *in Aq. Petroſelin.* to lay the Heat add *Ol. Laterino*, mix it together and lay it upon it, which brings it ſoon to Maturity to be carried off. And you muſt likewiſe obſerve, if the Pulſe is Strong, ſwift, and beats high, then ſuffer the principal Parts, as Heart, Brains, Liver, Gall, Milt and Lungs, *&c.* And if the Malig-

Malignity overcomes them, then the Pulse grows Weak, because the Air and Spirit of Life is obstructed, because the Pulse is nothing else than the Air and Fire, and the best part of the Spirit of Life; then must you use *Tinct. Aurea mea, Ossa Corn. Cerv. Tinct. Coral. Saphiri, Hyacinthi,* &c. And then if there are any Boils under the Shoulders, lay upon it the Fish *Murena,* alive before the Sun rises, the *Toad* or *Frog* lay upon the Groin before the Sun rises, *Sparrows* pull off their *Feathers* and lay alive behind the Ears, and let his Diet be *Water-Gruell,* or *Bread* Boiled in *Water,* and his Drink *Barley Water* and *Posset Drink*; if they have *Stitches,* Boyl in it *Marien Thistle.* In the first beginning when the Malignity is in the Stomach, give him an *Emetick,* which may Purge and Vomit him, and then afterwards give him *Diaphoreticks,* and *Sudorificks.* But if he Vomits or Purges of himself, omit it, but let him Sweat, then give him often a Glass of *Wine* with *Aq. Theriacal. & Epidemic.* But when he Sweats, let him drink a large Glass of *Wine* and *Water* in 2 Hours after it, as hot has he can drink it. If you will keep the Malignant Air out, Smoak the House with *Sulphur* or *Gun-Powder,* and keep the Spirits always Merry, and as much as you can from Fear or Terror, but

but live Merry and Contentedly, and Drink often a Glaſs of good *Wine*.

Purging and Bleeding weakens the *Archeum* which is hurtful; the Stomach muſt not be over-loaden with Meats which are of hard Digeſtion.

Lac Sulphuris & Sal Marinum decrepit. are eſpecial Remedies, if they are taken in *Hot Water*, becauſe *Water* ſtrives more for Sweating, and *Wine* for Digeſtion. Let them Sweat for four or five Days together, till you find it is drove to the Circumference, as you heard before; then Water waſheth, *Salt* cleanſes and hinders Corruption; and *Sulphur* corrects thoſe Malignant Vapours.

N.B. Salt of *Vipers*, with *Mirrh* and *Venice Treacle*, are likewiſe not to be deſpiſed, becauſe they are *Diaphoreticks*, and preſerve from Putrifaction.

Now you have heard the Original and Beginning of the *Plague*, that it comes from God for our Sins, when he ſends it with Lightning to the Sun, which Lightning-Venomes the Sun ſends to the Stars or Aſtra to Puniſh us. Which Stars ſend their Venome to us, becauſe there is no Star but has an Arſenical *Sulphureal* or *Mercurial* ſecret Venome in him, and we have all ſorts of Venome Naturally Born in us from the Earth, of which we are

Born

born, and it is God's Mercy that he does not give leave to the Aſtra every Day to Infect us, becauſe we daily anger Heaven with our Sins and Vices; that there muſt come Hunger, Plague and Sword, if we do not betimes call to the Merciful Father, begging Pardon for our Sins, and forſake them, truſting in the Merciful Power of God that he will give a Bleſſing to theſe Medicines, or elſe we can do no good; becauſe when he is Anger'd too much, O Lord, where ſhall we fly! like Lightning and Thunder it comes from Heaven, and where it falls, ſweeps away vaſt Numbers, that thoſe who have not been in it, can hardly believe it.

CAP. XLII. *De Febribus*, of Fevers.

YOU have heard juſt now, that all acute and malignant Diſeaſes proceed from the Influences, and Property of Heaven, which governs our Life and Being; becauſe the *Sydereal Spirit* is inflamed by thoſe two Central Fires, which have their Seat in the whole Body, and eſpecially their Circulation is in the Blood; which Parts thus are infected through Accidents of the external Elements, then there is Sickneſs and Diſeaſes, which bring Tartareous Humours; Thoſe torment and obſtruct our *Archeum in Regimibus Stomachi Cordis, Epatis & Renum*

nis, &c. and the Reaſon of theſe Diſtempers are the preternatural Struggling of thoſe two central aggravated Fires, which then occaſion Wind and Tartareous and Mucilaginous Humours, and when one is inflamed, the other likewiſe ſuffers, as you generally ſee, ſometimes Heat predominates, ſometimes Cold, and in the Contention of thoſe two, each has it's Excrements, the Heat a bitter yellow viſcous Humour, mixt with Gall, ſometimes Green, and the Cold has a ſowre Saline, or Nitrous viſcous Humour, which cauſes *Oppilation*, *Putrifaction*, *Superfluum* and *Obſtruction*; and from thoſe Obſtructions and Erroneous Separation is occaſioned Putrifaction, which is generated by a Malignity of the Air, becauſe the Air always ſhould be clear and Serene, unclean things contrary to our Nature, we can't bear; if we can't be kept from unclean things, then the *Archeus* ſuffers, then begins the Body to ſhake and tremble, becauſe it is infected by the Malignity of the Air, and cauſes Heat all over the Body, upon which comes Putrifaction, and this laſts till the Putrifaction is determined to ſome Place to be evacuated. And ſo all Fevers proceed from a malignant Infection of the Air, and of the four Elements, and in what Place of the Body thoſe malignant Tartarous ſlimy Humours fall,

fall, the Diſeaſe is called; becauſe the four Winds of the four Elements, they all blow upon him, that they may torment our Bodies, which conſiſts of thoſe four Elements, and the Conjunction of the Elements does ſo conſiſt, and act every thing, and attract to them all Operation, as well *ad Bonum vel Malum*, from the other Elements, and then from thoſe Influences doe come to us Fevers, which create thoſe Tartareous and Viſcous Humours, *&c.*

There are likwiſe Fevers, which do not lie either in the Stomach, Liver or Reins, but are generated by *Oppilation*, and are in the Veins or Blood, and is alſo a Putrifaction, which brings Trembling, as you find in Fevers of the Reins, which Fevers are cured by Blood-letting; if you find it is in the Veins, or that there is a Stitching or Pricking in the Veins after the *Paroxyſm*, then you muſt Bleed where thoſe Prickings are; and if the Fever is in the Blood, and the Reins too, then there is a double *Paroxyſm* and two Fevers, and if the Putrifaction is over, then the Fever ceaſes. And often is a Fever in the *Spina dorſi*, and then Cupping is proper in the Back, but when it is in the Kidney, then there are great Pains in the Head, and very ſlow Pulſe, and I have often found, when it lies much

in

in the Head, there is generally a Slow Pulse, then let blood in the *Jugular Vein*, or be Cupped, Cures it and gives Ease.

Signa Febrium ex Tartarea Causa.

First you must know that those Fevers are every Day, or every second, third or fourth Day, and have their principles in several parts of the Body, and come from Obstruction, wanting right Separation, therefore is generated a Putrifaction which is occasioned by Infection of the Air; because the Air should always be Clean and Serene; then Unclean things are Prejudicial to our Health, and if the Body cant be kept Clean, then it has a Trembling (in the *Nerves* or *Veins*,) and continues till the Putrefaction is come to the Emunctories to be carried off; then the Head, and the place where those Putrifactions are, have great Pains, till the *Archeus* is eased of that Infected Air, and thus do all Fevers begin, first in the Stomach, then they go into the Blood.

Signa Febrium ex Corruptione Stomachi.

If the Fever is without the Stomach, then the Patient has a great Droughtiness.

If it be in the Stomach, then he is so Lazy that he hardly can go up and down, and he loses his Appetite and Smells Strong, or has a Taste in his Mouth as if he had Eat Rotten Eggs. *Signa*

Signa Febrium ex Epate & Renibus.

If the Fever is in the Liver, then there is a great Heat all over the Body; and if it is in the Kidneys, a Hot Red Urine with Scalding Head, and Pains all over the Body. And those Malignant Infections proceed generally from a Corrosive Arsenical Salt, *Mercurial* and *Sulphureous* Vapours.

Signa Quotidianæ, a Quick Pulse and White Urine.

Signa Tertianæ & Quartanæ, a Slow Pulse.

N. B. A Fever with Burning Heat and Trembling, denotes a speedy Cure. A Weakness all over the Body, signifies the Fever is not come to the height.

Cura Febrium.

Now it were to be wish'd, that those great Monarchs of the Medicinal Kingdom, as *Theophrastus*, *Paracelsus*, or *Vanhelmont*, which despise Apothecaries and others, had left us, in their great Volumes, the Receipts of their Horizontal Golds or *Liquors Alcahest.* or *Spiritus Mundi*, or *Mercurii*, &c. they tell us much, but give us little, and leave dark Sentences behind for others to find out. If

they had told us, how to bring there *Ultimam Materiam ad Primam*, I would not have given my ſelf the Trouble to write this little Book; but you ſee, I have dealt with you plain, If you find any thing that is worth your Acceptance, I ſhall be heartily glad, if not, do not Blame me, for, to thoſe that underſtand Natural Reaſon and the *Materia Medica*, it is plain enough. And now I return to the Cure of Fevers, firſt you muſt know where theſe Fevers lie or are fallen by thoſe Emunctory Veſſels, they muſt likewiſe be diſperſed, and for that, they always require Reſolving, Cleanſing and Strengthning Medicines; this is the only way to cure Fevers.

Deſcriptio in Reſolving.

℞ *Tartar. Liquefacti cum Vino & Aceto* ℔j. *Opopanacis* ʒſs. *fiat Liquor Dos.* ʒj. *uſque ad* ʒiij. always to be given before the *Paroxyſmus* begins. If the preternatural Heat continues long, let it be continued always three or four times before each *Paroxyſmus*.

Deſcriptio in the Cleanſing of it.

℞ *Laudani puri ppt.* ʒſs. *Liquoris Corallorum* ℈ij m. *fiat Maſſa Pillularum Dos.* ℈ſs. If the preternatural Heat continues long, let the Patient take it every four or ſix Hours.

Deſcrip-

Deſcriptio in Strengthning.

℞ *Cinamomi, Myrrhæ, Mumiæ, Croci* ana ʒj. *Vini correct.* ℥iſs m. *Fiant Potus* N° iij. To be given after the Heat is over; to quiet the *Archeum*, uſe *Laud. Liquid. Laud. Lond. Syr. de Meconio Pap. Errat.*

Cura Febrium ex Tartaro.

For the Cure of it, firſt you muſt obſerve, that thoſe Tartareous ſlimy mucilaginous Humours are carried off by *Emeticks*, as *Arcanum, Centaur. Catapucia, Helleborus, Coloquint.* &c. And after thoſe Humours are carried off, then give them cleanſing and ſtrengthning Medicines, as *Tartar. Liquid.* as you heard before, becauſe the *Spirit* of the *Alkali Salt* being by thoſe means reduced into a volatile and coagulable *Salt*, and brought to the Stomach, paſſeth through into the Meſeraick Veins, at leaſt, being carried that way by the Urine and by paſſing thorow them, reſolves the Filths there grown, and ſo carries it off. And then when the Fever is nigh overcome, the *Archeus* compoſes himſelf to Tranquillity or Reſt, as by Criſes, Sweats, or by Bleeding at the Noſe, or alſo by the *Hæmorrhoides* or *Piles*, as it were the remaining Wreſtling of Furies:

Therefore, when you find the *Archeus* labour under such Violence, it is not amiss, that you are Cupt or let Blood; but be sure, first know, where the Disease lies, because if it is in the Head, there is hardly any Pulse at all, then the Jugular Vein must be opened: if the principal Part, as Heart, Liver, Lungs, Stomach, *&c.* labours, or are infected, then there is a strong and Quick-Pulse, then the Median Vein may be open'd: But remember, that when you find that the Blood is putrified and corrupt, because all Corruptions are already digested, then Purging and Bleeding is of no Service, then there must other Medicines be given, as *Centaur. Rutæ, Absinth. Theria. Sal Mumiæ. Veronic. Card. Benedict.* And then after they are Purged off, Strengthning Medicaments; as Cordials with *Confect. Alkermes, Julap. Rosar. & Succ. Limon. & Aurantiar.* &c. Because the Humours are not Purged off, when the Air is Infected, so when any of those Malignant Vapours fall upon any other Principal parts of the Body, as Lungs, Liver, Kidney, Reins, Heart or Stomach, and has such Filthy *Viscous*, *Tartareous*, *Saline* or *Nitrous* Humours, as one may call them; then use those Medicines which before in their several Places are pre-

preſcribed, when I did treat of the Lungs, Liver, Kidney, Stomach, *&c.*

Thus you may Cure many Thouſands of Complicated Diſeaſes, which is needleſs ſo often to Repeat, or ſwell this ſmall Treatiſe to a larger Volume.

Therefore I Beg of my Heavenly Father that he would be pleaſed to bleſs theſe Medicines which we have here preſcrib'd; O Dear Lord, be thou thy ſelf both Phyſician and Medicine, the Beginning and Ending, for Chriſt Jeſus Sake, *Amen.*

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